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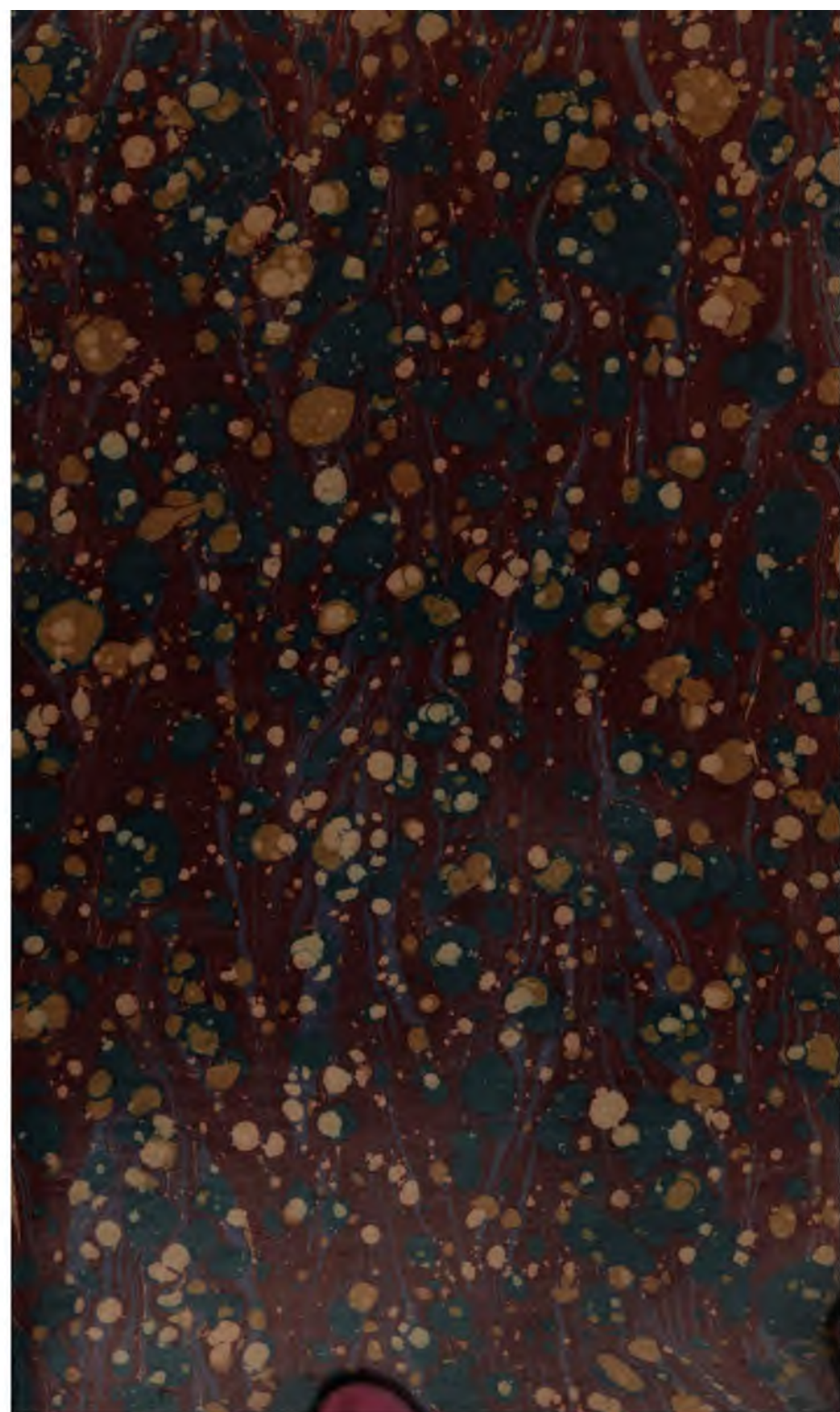
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# Religious Pieces

in

Prose and Verse.

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# Religious Pieces

in

Prose and Verse.

EDITED FROM ROBERT THORNTON'S MS. (Cir. 1440)

IN THE LINCOLN CATHEDRAL LIBRARY,

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GEORGE G. PERRY, M.A.,

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## PREFACE.

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THE miscellany of Religious Tracts and Poems which follows, is edited from the Thornton Manuscript, which has already contributed the *Morte Arthure* and the *Hampole Short Treatises* to the publications of the E. E. T. S. It is hoped that it will serve somewhat towards illustrating the religious teaching of the fourteenth and fifteenth centuries, as well as towards exhibiting the peculiarities of the Northern English, in which all the pieces are written.

The first tract is a good and idiomatic specimen of a mediæval Sermon, which we find was preached in obedience to the command of "oure ffadire þe byschope," who had directed all those who under him had cure of souls "opynly, one ynglysche, apone Sonondayes, to preche and teche þaym þat þay haue cure off the lawe and the care to knawe God Almyghty." The bishop here spoken of was John Thoresby or Thursby, Archbishop of York, who died in 1373. He wrote this sermon in Latin at the request of the York Convocation, and had it "Englished" by Dan John Gaytrigg, according to the old MS. subjoined. It was perhaps rather a manual than a sermon.<sup>1</sup> Some hundred years before this Sermon was written, Bishop Grosseteste had given very similar directions to his clergy, mentioning the very heads which are touched in this Sermon, and

<sup>1</sup> From MS. B. 14. 50, Trin. Coll. Camb., quoted in *Shirley's Introduction to Fasciculi Zizaniorum*, p. xiii : "Sire Wiliam<sup>2</sup> Thoresby, erchebishop of 3ork, did do to drawe a tretys in Englisce be a worshipful clerk wos name was Gaytrik, in þe wiche weren conteyned þe articulis of þe feiþ, seuene dedli synnes, þe werkes of mercy, and þe ten comandements, and sente hem in smale pagynes<sup>3</sup> to þe comyn puple.

<sup>2</sup> Wrongly called William. His name was John.    <sup>3</sup> This seems to treat the 'sermon' as a 'manual.'

bidding them discourse of them to the people every Sunday *in idiomate communi*. About 40 years later, Archbishop Peccham did the same, and furnished his clergy with a form to help them in expounding the faith. Surely these facts, and many others like them which might be produced, go far to prove that the parish-priest of the Middle Ages was not such a 'dumb dog' as some would have him to be, and that preaching was not confined to the Friars. There is another copy of this Sermon in the Library of Trinity College, Cambridge, MSS. B. 10. 12, from which Mr. Skeat has kindly made an extract for me. It differs very slightly from the text here printed, but has indications of being a somewhat later transcript. For instance, the old and probably not well-known word '*tray*' of the Thornton MS. is changed in the Cambridge copy into '*thoȝt*,' and an occasional omission of a Northern form betrays the fact that the copier was not writing his own dialect. Mr. Skeat, whose opinion on this subject is of the utmost weight, writes as follows with regard to the style of the Sermon—"I have not a doubt that the 'Sermon' was originally in *verse*, and to print it as prose, without remark, would be a mistake. It is to be noted that the Trinity MS. is at first written as prose (but there are frequent dots shewing where the lines end), and very soon it is written *as verse*, and so continues down to the end. For instance, look at the following:—

'þe sêxte pýnt is . þát we sall trówe  
 þat þe fourtyde dáy . áfter þat he ráse,  
 thurgh stréngh of hemsélfe . he stéghed vntil héuen,  
 whare oure kýnde is nów . in his blýsset pérson,  
 noght ánely éuen . no méte till his aúngels,  
 bot héghe corounde kýnge . abouén all aúngels.'

It is clear that we have here the regular alliterative verse, *perfect* as regards accent, *imperfect* as regards alliteration; in fact, the very kind of metre into which the old Piers Plowman metre would naturally degenerate. The third line preserves the alliteration altogether, and is a nearly perfect line." Perhaps even a stronger

passage than the one selected by Mr. Skeat might be found at page 11:—

‘Éúynly to súffre . þe wéle and þe wáa,  
 Wélthe or wándreth . whéthire so betýde . . .  
 Stýffely to stánde . agáynes our fáas,  
 Whéthir þay be bódyly . or þáy be gástely,  
 Swa þat ná fulle fándyng . máke vs to fálle,  
 Ne be fálse in our fáythe . agáynes God Almýghtty.’

Here the alliteration is very marked. I confess, however, I do not see my way to bringing the whole of the Sermon into this form. In the copy of the sermon in Thoresby's Register at York, the verse is, I believe, better preserved. (See note, p. xiv, below.)

Treatise No. II. is an old English translation of the *Speculum* of S. Edmund. This was a very popular treatise in its day, and, we believe, the only surviving work of the famous Edmund Rich, Archbishop of Canterbury—famous for his asceticism—famous as a teacher of Greek at Oxford, and as having had for his pupils Grosseteste, Robert, and Roger Bacon—famous for his sudden elevation to the Primacy—notably famous for the good stand he made in that office for English liberties—famous also for his retirement from his high post; and famous after death for the popular tumult which forced the pope to canonize him. All these points are well brought out in Dr. Hook's *Life of the Archbishop*. At the Monastery of Pontigny in France, the place of his retirement, where the great spirits of Thomas Becket and Stephen Langton had before him found rest, he wrote, or at any rate finished, his *Speculum*. It is a composition which breathes a fierce asceticism, and is almost Manichean in its hatred of bodily ease. This would insure its popularity in an age which only comprehended religion as a bitter and unsparing chastiser of the flesh, and hence its early translation into French and English. We subjoin a specimen of the original, with the French and English translations. With regard to the age of the latter, Mr. Morris, on examining a passage sent to him, was of opinion that it might be as early as

1350. Very probably it is a rescript from a still earlier English version in a Southern dialect, but I have not discovered any other English MS. of this Treatise.

FRENCH. From Arundel MS. 288. p. 207.	LATIN. ( <i>Original.</i> ) From Magna Bibl. Vet. Patr. XIII. 355.	ENGLISH. Thornton MS. (as printed).
<p>Uidete uocationem uestram.—Ces moȝ de la postle partenant a nous genȝ de religion. ueez, fet il, a quey nous estes appelleȝ. e ceo dit il por nous exciter a perfection. e por ceo quel homme<sup>1</sup> ke ieo pens de moy, mesmes de nuit e de iour, de une part ay ioye grant. e dautre part grant dolur. Ioye por la seynte religion. dolur en confusion por ma feble conuersacion. e ceo nest pas graunt merueyle. Kar ieo ay grant acheson. Kar ci dit Seynt Eusebye en un sermon. uenir a religion est souereyne perfeccion. e nent parfitement uiure souerayne dampnacion.</p>	<p>‘Videte vocationem uestram fratres.’ Ista verba apostoli pertinent ad homines religiosos. Videte (inquit) ad quid vocati estis. Et hoc dixit Apostolus ad excitandum nos ad perfectionem. Et propter hoc quâcunque horâ cogito de me ipso, die vel nocte, ex unâ parte habeo magnum gaudium, et ex aliâ parte magnum dolorem. Gaudium habeo propter sanctam religionem, dolorem et confusionem propter meam debilem conuersationem. Et illud non est mirum, quia habeo magnam causam. Nam, sicut dicit Sanctus Eusebius in vno sermone, Venire ad Religionem summa perfectio est, sed non perfectè viuere in religione, summa damnatio est.</p>	<p>‘Videte vocationem uestram.’ This wordes sayse Saynte Paule in his pystyll, and thay are thus mekill to saye one ynglysche, ‘Seeȝe ȝoure callynge.’ This worde falles till vs folke of religioun: and that sais He till excite vs till perfeccyone. And therfore what houre pat I thynke of my-selfe, one nyghte or on day, on a syde hafe I grete joye, and on anoper syde gret sorowe—joy for þe haly religione, sorowe and confusyon for my febill conuersasione. And pat es na wondire for I hafe gret enchesone. Als þe wyese man saise in his sermon, he sais to com to religione es souerayne perfeccyone, and there-in noghte perfilty to lyffe es souerayne dampnacyone.</p>

<sup>1</sup> ? heure.

Among the promises of future publications made by the E. E. T. S. there is held out to us the hope of some day seeing in print the Life of S. Edmund from the British Museum MS. When it is printed I feel persuaded that it will be found very illustrative of the Speculum, and vice versâ. I believe Dr. Hook does not profess to have consulted this old mediæval Life of the Archbishop for his biography in the third volume of his Archbishops.

We now come to No. III. The Abbaye of S. Spirit. This

treatise, of which there are several MS. copies, has been attributed to various authors. Some would have it the composition of Bishop Alcock, who died 1480, but as it exists in the Vernon MS., which is about a century earlier, this notion is disposed of. In the Lambeth MS. it is given to Richard Rolle de Hampole, but as his paternity is claimed for almost all religious Middle-Age MSS. that have gone astray, we cannot build much on that. The fact of the early Vernon MS. having the Treatise in a Southern dialect, is much against the supposition of its being Hampole's. Whether Robert Thornton re-wrote it in his own idiom, or how it got into the form we have here, cannot be discovered; but as the preference here given to the Thornton copy may seem to some to be unfounded, we subjoin a conspectus of a portion of four manuscripts for the purpose of comparison.

I. VERNON MS. (Bodleian.) A.D. 1380.	II. LAMBETH MS. 432. fol. 37 B.	III. TRIN. COLL. CAMB. MS. O. 1. 29.	IV. THORNTON MS. (as printed).
Here biginneþ a tretis þat is clept þe Abbey of þe holy gost. þat is con- science of monnes herte schulde ben in þis Abbey most.	Here begynnythe Rechard Hampulle of the Abbay of the holy goest fulle nes- sessarye.	Dis es þe begyn- nyng of þe abbay of þe holye goste, þe wilke þat es founded in A place þat es callede conscience, and perfore, man, be-whare!	Of the abbaye of saynte Spirite that es in a place that es callede consyence.
Mi deore Breþren And Sustren. I seo wel . þat monie wolde ben In Reli- gion . but þei mowe not . for Pouert. or for Age . or for drede of heore kun. or for bond of ma- riage. And perfore I make her a Book of Religion of herte. þat is of þe Abbeye	Dere Bretheryne and Sustren, I Se welle ther wold be many in Religeoun, but þay may not, for pouerte, or for Awe, or for drede of kyn, or for bondage, or for mariage; therfor y make here a boke of Religeoun of the hert That is of the Abbey of the holy	My fulle dere and well loued brethire and sisters in god, I see now weel in pies dayes þat many meñ wilde full gladly be in religioun, bot þei may noujt, fore po- uerte or fore elde, or fore dreed, or elleþ fore kyndrede or for bonde of mariage. And perfore I make	A dere brethir and systirs, I see þat many walde be in religyone bot þay may noghte, owthir for pouerte, or for drede of thaire kyne, or for band of ma- ryage, and for-thi I make here a buke of þe religeon of þe herte, þat es of þe abbaye of the Holy

of þe holi gost . þat alle þo þat mouwe not ben In bodi Religion þei mowe ben In gostly. Aþ Jhesu Merci . Where may þis Abbey and þis Religion best ben I . founded. Certes neuer so wel . ne so semely . as in a place . þat is clept Conscience. Now he houep hit þenne . at þe biginnyng . þat þe place of þe Conscience be clanset . þorw wys clansyng . þe holi gost senden a doun twey Maidens ful connyng . þat on is clept . Rihtwysnesse. And þat oþer loue of clannesse . þeose tweyne schul caste from þe concience and from þe herte all manere fulyth of foule þouȝtes and of foule ȝeornynges.

goest, that all tho that may not be in Bodely Religeoun myght be in goestly religeoun. A Ihesu mercy where may the abbay of this religeoun be best y foundid. Certis nowhwhere so wel ne so surely as in a place that is callid Consciens. Now hit behovith, at the bygynnyng that the place of the Conscience be clensyd wislye. The holy goest shalle Fynde two maydennys Fulle cunnyng, the tone is callid Rightwysnesse, And the tother is callid love of clenness. These two shalle cast out from the conscience, and from the hert, alle maner Filthe of foule thoughtes and foule Desyris.

here now a boke of religione of þe herte, þat es, of þe abbaye of þe holy goste ; þat all þoo þat may nouȝt be in bodily religione, þat þei maye godely be in gostely religioun. ¶ A Ihesu, mersy ! where maye þis abbay and þis religione beste be founden and groundede ? ¶ Certes, neuer nowere so well ne so stedefastlye, nor ȝit þerto so semely, as right in a place<sup>1</sup> þat þei calle conscience. ¶ Now þan behoues it firste at þe begynnyng, þat þe place of þe conscience be so enclosede on ilke syde thorough wies closyng, for þis encheson : ¶ Þe holy goste salle do sende two maydens full conande. ¶ Þe tone is callede by clerkes Ryghtwysnes ¶ And þe tother is called lufe of grete (!) clenness. ¶ Þis two maydenes sall keste fro þe conscience and fro þe herte all manere of fylthes and foule þoughtes, and of foule ȝeornynges.

<sup>1</sup> sic in MS. ; read "place."

Goste, that all tho þat ne may noghte be bodyly in religyone, þat þay may be gostly. A Ihesu mercy ! Whare may þis abbaye beste be funded and þis religione ? Now certis nowhare so well als in a place þat es called consyence ; and who so will be besy to funde þis holy religione, and þat may ilke gud crystyne mane and woman do þat will be besy þerabowte. And at þe begynnyng it es by-houely þat þe place of thi conscience be clensed clene of synne, to þe whilke clensyng the Holy Goste sall sende two maydyns þat ere conande, the one es callede Rightwysnes, and þe toþer es callede Lufe of clenness. These two sall cast fro þe conscience and fro þe herte all maner of fylthe of foule thoghtes and desyrs.

It seems probable that II., III. and IV. have been re-written

from No. I. in their different dialects, but at any rate this conspectus remarkably illustrates the well-known fact, that mediæval copiers never kept close to their original, but altered and improved according to their own views of grammar and dialect, without any of that wholesome dread of omitting an inflection which is the scourge of modern editors. The Lambeth MS. in its latter part differs considerably from the Thornton, and contains several passages which the other has not. In fact it may almost better be described as a *similar* treatise than as identical. The Cambridge MS. shews a tendency to insert amplifications and additions, and would thus seem to be later in style, but Mr. Skeat says that the MS. looks like the fourteenth century. There are doubtless several other copies of the treatise to be found.

The matter of this treatise well illustrates the sort of notion which must always have existed even in the most palmy days of monasticism, viz. that it was just possible to live a religious life outside a convent. But the 'Abbaye of S. Spirit' further shews us the reluctance with which this was admitted, the attempt to clothe even active life with the forms, images, and duties of the cloister, and while admitting the possibility of its successful pursuit of holiness, at the same time putting by its side the far higher and more blessed state of the incarcerated regular.

The Religious Poem of William of Nassyngton is certainly not remarkable for its poetical genius, but in the simple scriptural statements of the quondam York lawyer we recognize with pleasure the mind of a devout layman rising out of distracting superstitions to a repose on the great eternal verities of the faith. The Hymns numbered V. and VI. both contain some simple and touching passages. The Moral Poem, No. VII., is by Richard Rolle de Hampole, and will, I believe, be published for the Society among some other Poems and Songs of this writer which are being collected by the Rev. J. R. Lumby. The present edition was in type before I discovered this, and as, on a comparison with Mr. Lumby's copy, this poem was found to contain



two stanzas more than his, and also to differ (as usual) in much of the wording, it was thought better to let it stand. Much the same may be said of Hymn No. VIII., which is among Mr. Furnivall's selections from the Lambeth MSS. There are differences here also, and none, it is thought, will object to have two versions of such a beautiful and touching little poem. We now come to the most singular poem of the collection—Saint John the Evangelist. I have not hitherto heard of any other Manuscript of this, and I think all lovers of early English will not fail to be pleased with it. Indeed some of the words were quite beyond my power, and must have been left unattempted, but for the kind assistance given me in this, and in many other points, by the Rev. W. W. Skeat.

I am afraid, taking the Miscellany throughout, rather a bitter vein of religionism will be found to permeate it. Christianity seems to be regarded as an institution for vexing and harassing the human race, and everything connected with the body and its belongings is simply evil. Manicheism indeed, as Dean Milman well points out, poisoned the very life-blood of mediæval Christianity, and Augustine, while he overthrew it as a system, only confirmed and established it as a sentiment. It is probable that this sour asceticism, which has been remarkably illustrated by several publications of the E. E. T. S., will come out even more strongly, as the Society proceeds to dive deeper into the recesses of old English. But this, at any rate, only makes us admire Chaucer the more.

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*Note on p. 12.*—The authentic copy, in the York Register, of the englisht Manual of a Sermon by Archbp. Thoresby, no. I in this volume, has been long in type for the E. E. Text Soc. under the title of "The Lay Folks Catechism," edited by the late Canon Simmons, as one of our Pre-Reformation English-Service Series. On our friend's lamented death in 1884, he charged his friend Mr. F. D. Matthew with the completion of his edition; but Mr. M.'s business engagements and his work for the Wyclif Society have prevented his finishing the E. E. T. S. volume.—F. J. F.

## DAN JON GAYTRYGE'S SERMON,

THAT IS, ARCHBISHOP THORESBY'S INSTRUCTION OR CATECHISM  
FOR HIS FOLK, ENGLISHT.

## I.

[*Thornton MS. (Lincoln Cathedral Library), leaf 213, back.*  
*See another copy in Arundel MS. 507, leaf 50.*]

Here begynnes a Sermon þat Dan Iohan Gaytryge made, þe  
whilke teches how scrifte es to be made, *and* whare-of, and in  
scrifte how many thynges solde be consederide. Et est Petrus  
4 *sentenciarum discreción prima.*

**A** Is a grete Doctour schewes in his buke, of aȝ þe creatours þat  
Gode made in Heuen and in erthe, in water and in ayere,  
or in oghte elles, þe souerayne cause *and* þe skyȝ whi He mad  
8 þan was His awen gud wiȝ and His gudnes, thurgh þe whilke  
gudnes (alls He es aȝ gude) He walde þat some creatures of þase  
þat He made ware comunners of þat blyse þat euer mare lastis.  
And for þat na creatoure myghte come to þat blyse <sup>1</sup>*with-owt*tene  
12 knaweynge of Godde, als þat clerkes teches, He made skiȝwyse  
creatours, angelle and man, of witt and wysdom to knawe God  
Almyghtyn, and thorowe þaire knawynge, lufe Hym and serue  
Hym, and so come to þat blyse þat þay ware made to. This  
16 manere of knawynge had oure forme-fadyrs in þe state of inno-  
cence þat þay ware mad in ; and so sulde we hafe hade, if þay had  
noghte synnede ; Noghte so mekiȝ als hally saules hase now in  
Heuen, bot mekiȝ mare þan man hase now in erthe. ffor oure  
20 fourme-fadyrs synned, sayse þe prophete, and we bere þe wyk-  
kydnes of þaire mysdedis ; ffor þe knawynge þat þay had of Godde  
Aȝ-myghten, thay had it of Goddes gyfte at þaire begynnynge  
*with-owtten* trauayle or tray or passynge of tym). And aȝ þe  
24 knaweyng þat we hafe in þis werlde of Hym, es of herynge and of  
lerynge and of techyng of oȝer, of þe law and þe lare þat langes  
tiȝ Haly Kyrke, þe whilke aȝ creatours þat lufes God Almygh-  
tene awe to knawe and to cum) and lede þaire lyfe aftire, and swa  
REL. PIECES. B

God's mercy  
in Creation.

[<sup>1</sup> leaf 214]

Man must  
have know-  
ledge in  
order to  
obtain a  
share in it.

This must be  
gained by  
hearing and  
learning.

And therefore those who have charge of souls must instruct them.

Our father the Bishop has ordered all Parish Priests to instruct the people in their own tongue

in these six things :

(1) The fourteen points of the Creed,  
(2) the Ten Commandments,  
(3) the seven Sacraments,  
(4) the seven works of mercy,  
(5) the seven virtues,  
(6) the seven deadly sins.

And Parsons and Vicars are to inquire at Lent whether their Parishioners know them.

[1 leaf 214, back]

And first of the fourteen Articles of the Creed.

come to þat blysse þat neuer mare blynnes. And for-thi þat mekiþ folke now in þis werlde ne ere noghte wele ynoghe lerede to knawe God Almyghty, ne lufe Hym ne serue Hym als þay sulde do, and als þaire dedys oftesythes opynly schewes, in gret 4 pereþ to þam to lyfe and to saule, and perawnter þe defaute may be in thaym þat hase þaire saules for to kepe, and thaym sulde teche, als prelates and person's, vicars and prestes, þat ere halden by dett for to lere þam; ffor-thi oure fadir þe byschope, þat 8 God Almyghty saue, þat, als Sayn Paule sayse in his pystiþ, wiþ þat aþ men be safe and knawe God Almyghten, and namely þase vndirlowttes þat tiþ hym langes, hase tretide and ordeyned for þe comon profett, thorowe þe counceþ of his clergy, þat 12 ilkane þat vndire hym hase cure of saule, opynly, one ynglysche, apou sonnondayes, preche and teche þaym þat þay hafe cure off þe lawe and þe lare to knawe God Almyghty, þat pryncpally may be schewede in theis sexe thynges—in þe fourtene poyntes 16 þat falles to þe trowthe—in þe ten commandentes þat Gode hase gyfen vs—in þe seuen sacramentes þat er in Haly Kyrke—in þe seuen werkes of mercy vn-tiþ oure euen crystyn—in þe seuen vertus þat ilke man saþ vse—and in þe seuen dedly 20 synnes þat ilke man saþ refuse. And he byddes and commandes in aþ þat he may, þat aþ þat hase cure or kepyng vndire hym, enioyne þaire parischenes and þaire sugettes þat þay here and lere þise ilke sex thynges, and oftesythes reherse þam tiþ þat þay 24 cun þam, and sythen teche þam þaire childire, if þay any haue, whate tym so þay are of elde to lere þam. And þat personns and vycars and aþ parische prestis, enquere delygently of þaire sugettes in þe lentyn tym, when þay come to scryfte, 28 wheþer þay knawe and cun þise sex thynges; and if it be funden þat þay cun þam noghte, þat þay enioyne þam apou his be-halfe, and of payne of penance, for to cun þam. And for-thi þat nane saþ excuse thaym thurgh vnkawlechyng for to cun 32 þam, oure haly fadir þe beschope, of his gudnes, hase ordaynede and bedyn þat þay be schewede opynly one ynglysche amanges þe folke. Wharefore anence þe fyrste of þise sex thynges, þat es, to knawe þe articles þat falles to þe trouthe. Als gret clerkes 36

- teches and schewes in thaire bukes, thare ffallas to þe faythe fourtene poyntes, of þe wilke seuen ffallas to Goddes Goddhede, and oþer seuen ffallas to Cristes manehede. The firste poynte
- 4 þat we saþ trowe of þe Godhede, es to trow stedfastely in a trewe Godde, and þat na noþer es for to trowe in. The toþer es, þat þe heghe ffadir of Heuen es stedfaste and sothefaste Godde Almyghtyn. The thirde es, þat Ihesu Criste, Goddes sone of
- 8 Heuen, es sothefastly Gode euen tiþ his ffadire. The ferthe es, þat þe Haly Gaste þat samenly commes of bathe þe ffadir and þe Sonne, es sothefaste Godde euen to paym bathe; and þe whethir noghte twa Goddes, þe ffadire and þe Sonne, ne thre Goddes, þe
- 12 ffadir and þe Sonne and þe Haly Gaste, bot thre sere personns and noghte bot a Godde. The fyfte artecle es, þat þe Trynyte, þe ffadir and þe Sonne and þe Haly Gaste, thre personns and a Godd, es makere of Heuen and Erthe and of aþ thynges. The
- 16 sexte artycle es, þat Haly Kirke oure modire es hallyly ane thorow owte þe werlde, *that* es, comonyng and felawrede of aþ cristen folke þat comouns to-gedire in þe sacramentes, and in oþer haly thynges þat falles tiþ Haly Kyrke, *with-owtten* þe
- 20 wilke ne es na saule hele. The seuende article þat vs awe to trowe es, vpper-syng of flesche and lyfe *with-owtten* ende. ffor when þe dede hase sundyrde oure bodyes and oure saules for a certayne tym als oure kynd askes, vn-to whene þat God saþ
- 24 deme þe qwykke and þe dede, thane oure saules saþ turne agayne tiþ oure bodyes; and we, þase ilke and nane oþer þan we are now, sothefastly saþ ryse vp in body and saule þat neuer mare saþ sundire fra þat tym furthe, bot samen, if we wele doo whiles
- 28 we er here, wende *with* Godde to þat blysse þat euer-mare lastes. And if we euyþ do, tiþ endles payne. Thir are oþer seuen poyntes of Cristes manehede þat are nedfuþ to trowe tiþ aþ þat are crystyn. The fyrste es, þat Ihesu Criste, Goddes Sone of
- 32 Heuen, was sothefastly conceyuede of þe maden Marie, and tuke flesche and blude and become man thurgh þe myghte and þe strenghe of þe Haly Gaste, *with-owtten* any merryng of hir modirhede, *with-owtten* any mynyng of hir maydenhede.
- 36 The toþer artecle es þat we saþ trowe þat He, Godde and man

Seven are of the Godhead.

(1) One true God.  
(2) Father Almighty.

(3) God the Son.  
(4) God the Holy Ghost.

(5) Three Persons and one God, Maker of all things.

(6) The Catholic Church, the Communion of Saints.

(7) The Resurrection of the Body, and Life Everlasting.

Seven points of Christ's manhood.

(1) Incarnate of the Virgin Mary.

(2) Both  
God and  
man.

(3) Suffered  
for us.

(4) Descend-  
ed into Hell.

[1 leaf 215]

(5) Rose  
again the  
third day.

(6) Ascended  
into Heaven.

(7) From  
thence He  
shall come  
to judge the  
quick, and  
the dead.

bathe in a personne, was sothefastely of þat blessyde mayden, Godde getyn of his fladire be-fore any tyme, and man borne of his modir and broghte furthe in tyme. The thirde poynte þat we saff trowe es, Cristes passione that He tholede bodyly for syn- 4 full man-kynde, how He was betraysede with his disciple, and taken with þe Jewes, betene with scourges þat na skynn helde, naylede one þe rude and corounde with thornes, and many oþer harde paynes, and dyede at þe laste. The ferthe artecle es, þat 8 whene He was dede and His body tane doune, and wonden and doluen, ȝit, þe whihs His body lay in þe graue, þe gaste with þe Godhede wente vn-to Helle, and heryede it, and tuke owte þase þat ware þare-in, als Adam and Eue and oþer <sup>1</sup>fforme-ffadys 12 whilke He in his forluke walde þat ware sauede. The fyfte poynte es, þat one þe thirde day after þat He dyede, He rase fra dede to lyfe, sothefaste Godde and man in body and in saule. ffor als He dyede in seknes of oure manhede, so he rase 16 thurgh strenghe of His Godhede, and swa dystroyed oure dede thurgh His diyng, and quykkynd vs vn-to lyfe thurgh His ryse-ſyng. The sexte artecle es, þat we saff trowe þat one þe fourtede day eftyr þat He rase thurgh strenghe of hym selfe, He 20 steye in-tihs Heuen, whare oure kynde es now in his blyssede personne, noghte anely euynne ne mete tihs his angehs, bot hey coround kyng abowne ahs His angehs, þat be-fore tym was lesse þan þe kynde of angehs. The seuend article es, þat righte 24 als He dyede, and eftirwarde rase and stey in-tihs heuen, righte swa saff He come apon þe laste day, bathe for to deme þe qwykke and þe dede, whare ahs þe folke þat euer was, or es, or saff be, saff sothefastely be schewede and sene be-fore Hym, and 28 ilke a man answere of his awen dedis, and be saued or damp-nede whether so he serues; ffor als His ryghtwysenes now es mengede with mercy, swa saff it thane be with-owtten mercy.

Secundo.

32

Decem precepta Dei.

The ten commandementis.

Secondly,  
of the Ten  
Command-  
ments.

þe secund thyng of þe sex to knawe God Almyghten es, þe

- ten) *commandementes* þat He hase gyffen) vs. Of þe whilke ten),  
 þe thre þat ere firste, awe vs hallyly to halde anence oure<sup>1</sup> Godde,  
 and þe seuen) þat ere eftyre, anence oure euen) cristen). The  
 4 firste comandement charges vs and teches vs þat we leue ne  
 lowte na false goddes; and in þis commandement es forboden)  
 vs alkyn) myshyleues and aH mawmetryes, aH false enchaunte-  
 mentes and aH soceryes, aH false charmes and aH wichecraftes,  
 8 þat men) of myssebyleue traystes appon) or hopes any helpe  
 in) *with-owtten*) God Almyghten). The toper commandement  
 byddes vs noghte take in ydillchipe, ne in vayne, þe name of oure  
 Lorde Godde, so þat we trowe noghte in His name bot þat es  
 12 sothefaste, þat we swere noghte by His name bot if it be byhouely,  
 and þat we neuen) noghte His name bot wirchipfully. The  
 thirde commandement es, þat we halde and halowe oure haly  
 day, þe sonondaye, and aH oper þat falles to þe zere, þat er  
 16 ordeynede to halowe thurgh Haly Kyrke; in þe whilke dayes  
 aH folke bathe lerede and lawede awe to gyffe þam) gudly to  
 Goddes *seruyce*, to here and saye it *after* paire state es, in wir-  
 chipe of Godd AH-myghty and of His gud halowes, noghte þan)  
 20 for to tente to tary *with* þe werlde, ne lyffe in lykyng ne luste,  
 þat þe flesche ernes, bot gudly to *serue* Godde in clennes of lyfe.  
 The ferthe commandement byddes vs doo wyrchipe to ffadire  
 and to modire, noghte <sup>2</sup>anely to fleschely fadyr and modire þat  
 24 getes vs and fosters vs furthe in þe werlde, bot tiH oure gastely  
 ffadire þat hase heuede of vs, and teches vs to lyffe tiH hele of  
 oure saules, and tiH oure gastely modyr, þat es Haly Kyrke, to be  
 bouxome þare-to, and saue þe ryghte of it, ffor it es modir tiH aH  
 28 þat cristenly lyffes, and alsua tiH ilke man) þat wyrchipful es  
 for to do wyrchipe eftire þat it is. The fyfte comandement  
 byddes vs þat we sla na man), þat es to say, bodyly ne gastely  
 noþer, ffor als many we sla in þat at we may, als we sclaudire  
 32 or bakbyte or falsely deffames, or fandes for to confounde paym  
 þat noghte serues, or *with*drawes lyfelade fra þam) þat hase nede,  
 if we be of hauynge for to helpe þam). The sexte commandment  
 for-beddes vs to syn) or for to foly fleschely *with* any woman),  
 36 owþer sybbe or fremmede, wedde or vnwedde, or any fleschely

[1 MS. oure  
oure]

The first  
Command-  
ment.

The second  
Command-  
ment.

The thirde  
Command-  
ment.  
(4th of the  
Decalogue.)

The fourth  
Command-  
ment.  
(5th of the  
Decalogue.)  
[2 leaf 215,  
back]

The fifth  
Command-  
ment.  
(6th of the  
Decalogue.)

The sixth  
Command-  
ment.  
(7th of the  
Decalogue.)

The seventh  
Command-  
ment.  
(8th of the  
Decalogue.)  
[1? helynge]

The eighth  
Command-  
ment.)  
(9th of the  
Decalogue.)

The ninth  
Command-  
ment.  
(Part of the  
10th of the  
Decalogue.)

The tenth  
Command-  
ment.  
(Part of the  
10th of the  
Decalogue.)

These Ten  
Command-  
ments are  
included in  
two in the  
Gospel—  
that we love  
God and our  
brethren.

[1 leaf 216]

knawynge or dede haue *with* any, *oper* þan þe sacrament of matremoyne excusez, and þe lawe and þe lare of Haly Kyrke teches. The seuende byddis vs þat we saß noghte stele; in whilke es forboden) vs, robbyng and reuyng, and aß wrangwyse takynge 4 or *with-haldynge* or hydynge or helelynge<sup>1</sup> of *oper* menes gudes, agaynes þaire witt and þaire wiß þat hase ryghte to paym). The aughten) *commandement* byddes vs þat we saß bere na false wytnes agaynes oure euen) cristen); in þe whilke es forboden) vs 8 aß manere of lesynges, ffalse consperacye and false swerynge, whare-thurghe oure euen) cristyn) may lese þayre catelle, ffaith, ffaour or fflame, or any thyng eßs, wheþer it be in gastely or in bodyly gudes. The nyende *commandement* es, þat we 3erne 12 noghte oure neghtboure house; in whilke es forboden) aß wrangwyse couetyse of land or of lythe, or of oghte elles þat may noghte be lyftede ne raysede fra þe grounde, als thyng þat es stedfaste and may noghte be styrrede. The tende *commandement* 16 an þe laste es, þat we 3erne noghte þe wyfe of oure neghteboure ne of oure euyñ cristen), ne his mayden), ne his knaue, ne his oxe, ne his asse. In þe whilke es forboden) vs to 3erne or to take any thyng þat may be styrride of *oper* meñs gudes, als 20 robes or reches or *oper* cateß, þat we hafe na gude titiß ne na ryghte to; ffor what thyng so we take or getes one *oper* wyse þan) þe lawe and þe lare of Haly Kyrke teches, we may noghte be assoylede of þe trespase, bot if we make assethe in þat þat we 24 may, to þam) þat we harmede *with-haldande* þaire gude. And in case þat we hafe thurghe false athes, als in assises or *oper* enquestes, wetandly or willfully gerte oure euen) cristyn) lesse þaire patremoyne or þaire heritage, or falsely be dyssessedede of lande or 28 of lythe, or false deuorce be made, or any man) dāpnede, þofe aß we do þat we may to þe party, 3it may we noghte be assoylede of þe trespas, bot of oure beschoþe, or of hym þat hase his powere, ffor swylke caas es ryuely reseruede tiß hym) seluen). 32 Thise ten) *commandementez* þat I hafe now rekkenede, ere vmbylowkede in twa of þe gospelße. The tane es, þat we luffe Godde ouer aß thynges; the toþer<sup>1</sup> es, þat we lufe oure euen) cristen) hallely in oure herte als we do oure seluen); ffor Godd awe 36



vs to lufe hally *with* herte, *with* aH oure myghte, *with* aH oure  
thoghte, *with* worde and *with* dede. Oure euyñ crysten) als swa  
awe vs to lufe vn-to þat ilke gude þat we lufe oure selfe, þat es,  
4 þat þay wele fare in body and in saule, and come to þat ilke blysse  
þat we thynke to ; and whate-so-euer þat he bee þat þise twa wele  
þemes, aH þe ten) commandementes forsothe he fulfille.

Tercio.

8 Septem Sunt Sacramenta Ecclesie  
The Seuen) Sacramentes of Haly Kyrke.

- T**he thirde thyng of þe sex þat I firste touchide es, þe seuen)  
sacramentes þat Haly Kirke gyffes, thurgh) prelates and  
12 oþer prestes þat hase þe powere ; of whilke seuen), the firste fyve  
ilke cristen) man) awe lawefully to take efter his elde es, and twa  
lyes in paire wiH þat ressayues þaym). The firste sacrament of  
seuen) es oure baptym), þat we take þe firste tyme þat we becom)  
16 cristyn). In whilke bathe, þe firste synn) þat we ere borne with,  
and alkyñ) oþer synnes ere waschen) awaye, þat we ere fylede  
with are we take it ; and þe trouthe of Haly Kyrke es taken)  
þare-in), *with*-owtten) whilke na synfuH mans saule may be  
20 sauede. And tiH þis sacrament ffalles foure thynges, if it saH  
ryghtely be tane als Haly Kirke teches. Ane es, ryghte sayeyng  
and carpyng of þe wordes þat hym awe for to say þat gyffes þis  
sacrament, þat ere þise : ' I baptise þe in þe name of þe Fadir  
24 and þe Sonne and þe Haly Gaste.' Ane oþer es, þat it be done  
anely in watire ; ffor na noþer licoure es lefulle þare-fore. þe thirde  
es, þat he þat gyffes þis sacrament be in witt and in wiH for to  
gyffe it. And þe ferthe es, þat he þat takes it, be noþer of lerede  
28 nor of lewde baptisede be-fore ; ffor if þe preste be in were of hym  
þat saH take it, whethire he be baptisede or he be noghte, þan  
saH he say þe wordes one þis wyese, ' If þou be noghte baptisede,  
I baptise þe in þe name of þe ffadire and þe Sone and þe Haly  
32 Gaste.' The secunde sacrament es confermyng), þat þe byschope  
gyffes to þam) þat ere baptisede, þat gyffes, thorowe his powere, to  
þam) þat takes it, þe grace and þe gyfte of þe Haly Gaste to make  
þaym) mare stallworthe þan þay ware be-fore to stande agaynes
- The thirde thing is the Seven Sacraments.
- The first is Baptism.
- Four things required to make Baptism valid :
- (1) The words.  
(2) Water  
(3) Intention.  
(4) That it has not been done before.
- The second Sacrament is Confirmation.

þe fende and dedly syn); þat nane hase powere to do bot þe  
 byschope allane, þat hase the state and þe stede of Cristes Appos-  
 tilles. The thirde sacrament es callede penance, þat es, sothe-  
 faste for-thynkyng þat we hafe of oure syn), with-owtten) with 4  
 or thoghte to turne agayne to it. And þis sacrament bus haue  
 thre thynges. Ane es, sorowe in oure herte þat we hafe synned.  
 Anoper es, opyn) scrifte of mouthe how we hafe synned. The  
<sup>1</sup>rightwise amendes-makynge for that we haf synned <sup>2</sup>þise 8  
 thre with gud wil to forsake oure syn) clensez vs and wasches  
 vs of alkyn) syn). The ferthe es, þe sacrament of þe autyr,  
 Cristes awen) body in lyknes of brede, als hale als He take it  
 of þe blyside mayden); the whilke, ilke man) and woman) þat 12  
 of elde es, awe for to rescheyue anes in þe 3ere, þat es at say, at  
 þe pasch, als Haly Kirke vses, when þay ere clensed of syn)  
 thurgh þe penance, o payne of doynge owte of Haly Kirke, bot if  
 þay forbere it by skythwyse cause þat awe to be knawen) to þam) 16  
 þat saß gyffe it; ffor he þat tase it worthily, tase his saluacyone;  
 and wha sa takes it vnworthily, tase his dampnacione. The  
 fyfte sacrament es, þe laste enoyntyng with oyle, þat es  
 halowede and handelyde of prestes, þe whilke sacrament awe 20  
 anely to be gyffen) to þam) þat he wate ere of skillwyse elde, and  
 þat he sese sekryly in perelhe of dede, in lyghtenes and alegeance  
 of þaire sekenes, if Godde wil þat þay turne agayne to þe hele,  
 and als in forgyffnes of venial synnes and in lessynge of payne if 24  
 þay passe heþen). The sexte sacrament of Haly Kyrke es ordire,  
 þat gyffes powere to þam) þat ryghtwysly tase it, ffor to serue in  
 Haly Kyrke after þaire state es, and to þam) þat takes þe  
 ordyre of preste for to synge messe, and for to mynystre þe 28  
 sacramentes of Haly Kyrke, þat to þam) fallys, eftyr þe state þat  
 þay hafe and þaire degre asks. The seuende Sacrament es  
 matrimoyne, þat es lawefull festynnyng be-twyx man) and  
 woman) at þaire bathere assente, for to lyffe samen) with-owtten) 32  
 any lowssynge, whilts þaire lyfe lastes, in remedy of syn) and  
 getynge of grace, if it be tane in gude entente and clennes of lyfe.

The third  
 Sacrament is  
 Penance.

[<sup>2</sup> leaf 216,  
 back]

The fourth  
 Sacrament is  
 that of the  
 Altar.

The fifth  
 Sacrament is  
 Extreme  
 Unction.

The sixth  
 Sacrament is  
 Orders.

The seventh  
 Sacrament is  
 Matrimony.

1-2 Left out of the Thornton MS.; supplied from the York MS., ed.  
 Canon Simmons.

The fferthe thyng of þe Sex.

Thiese be þe seuen<sup>1</sup> werkes of mercy bodyly.

- T**he ferthe thyng of þe sex to knawe Godde Almyghty, þat vs  
 4 byhoues fullfiH in aH þat we maye, ere þe seuen<sup>1</sup> dedis of mercy  
 vntiH oure euen<sup>1</sup> cristen<sup>1</sup>, þat Godde saH reherse vs apon<sup>1</sup> þe dred-  
 fuH day of dome, and wiet howe we haue done þam<sup>1</sup> here in þis  
 lyfe, als Sayne Mathewe makes mynde in his gospelle. Of  
 8 whilke þe firste es, to fede þaym<sup>1</sup> þat er hunngry. The toper es,  
 to gyffe þaym drynke þat er thirsty. The thyrd<sup>1</sup> es, for to  
 clethe þam<sup>1</sup> þat er clatheles or nakede. The ferthe es, for to  
 herber þam<sup>1</sup> þat er houseles. The fyfte es, for to vesete þame þat  
 12 lyes in sekenes. The sexte es, for to helpe þam<sup>1</sup> þat lyes or er  
 in presoun. The seuende es, to bery dede men<sup>1</sup> þat hase myster.  
 Þise ere the seuen<sup>1</sup> bodyly dedis of mercy þat ilke man<sup>1</sup> awe to  
 doo þat es myghty. þar are of mercy als wa seuen<sup>1</sup> gastely  
 16 dedis þat vs awe to doo tiH þam<sup>1</sup> þat hase nede tiH vs. Ane es,  
 to consaile and wysse þam<sup>1</sup> þat are wyH. Anoþer es, to chasty  
 þam<sup>1</sup> þat wyrkkys iH. þe third<sup>1</sup> es, to solauce thaym<sup>1</sup> þat er sorowe-  
 fuH and comforthe thaym<sup>1</sup>. The ferthe es, to pray for thaym<sup>1</sup> þat  
 20 ere synfuH. þe fyfte es, to be thole-mode when<sup>1</sup> men<sup>1</sup> mysdose vs  
 þe sexte es, gladly to forgyffe when<sup>1</sup> men<sup>1</sup> haues greuede vs.  
 The seuende, when<sup>1</sup> men<sup>1</sup> askes vs for to lere<sup>2</sup> thaym<sup>1</sup>, if we cun<sup>1</sup>  
 mare þan þay, for to lere thaym<sup>1</sup>. Þise vn-tiH oure neghtebours  
 24 ere fuH nedfuH, and to þam<sup>1</sup> þat duse thaym<sup>1</sup> wondire medefuH,  
 ffor he saH [hafe] mercy þat mercyfuH es, and man<sup>1</sup> with-owtten  
 mercy of mercy saH mysse.

The fourth  
thing is the  
Seven Works  
of Mercy.

(1) To men's  
bodies;

(2) to their  
souls.

[1 leaf 217]

[2 MS. here]

vij opera misericordie corporalia vno versu.

28 Vestio, cibo, poto, redimo, tego, colligo, condo.

vij opera misericordie spiritualia

Consule, castiga, solare, remitte, fer, ora,

Instrue, si poteris, sic Christo carus haberi.

## The fyfte thyng of þe sex.

## The seven' gastely vertus.

The fifth  
thing is the  
Seven Vir-  
tues.

(1) Belief or  
Faith.

(2) Hope.

(3) Charity.

[1 leaf 217,  
back]

(4) Justice.

(5) Pru-  
dence.  
[2 MS. or]

**T**he fyfte thyng of þe sex to knawe God Almyghten), are þe  
seuen) vertus þat Haly Writte teches; of whilke seuen), þe thre 4  
firste þat are hede-thewes, teches vs how to hafe vs vn-to God  
Almyghtty; and þe foure teches vs swa for to lyffe þat it be bathe  
lykande to Godde and to man). þe firste vertu es trouthe, where-  
thurghe we trow anely in Godde þat made aȝ thynges, with aȝ þe 8  
oper vertus I touchede be-fore. And þis es nedfulȝ tiȝ aȝ þat  
cristenly lyffes; ffor trouthe es begynnynge of aȝ gude dedis;  
ffor noȝer es trouthe worthe with-owtten) gud werk, ne na werke  
with-owtten) trouthe may pay Godd Almyghtty. þe toȝer gude 12  
thewe or vertue es hope, þat es, a sekyr habydynge of gastely  
gude, thurghe Goddes gudnes and oure gude dedis for to com) to  
þat blysse þat neuer mare blynnes, noghte anely in trayste of  
Goddes gudnes, ne allanly in trayste of oure gude dedis, bot in 16  
trayste of thaym) bathe when) þay are bathe sammen); ffor noȝer  
saȝ we faȝ sa ferre in-tiȝ whanhope þat we ne saȝ traiste to  
hafe þat blysse if we wele do, ne we saȝ noghte com) so ferre  
in-to ouerhope for to trayste so mekiȝ in Goddes gudnes þat we 20  
saȝ hope to haue þat blysse with-owtten) gude dedys. þe thirde  
vertue or thewe es charyte, þe whylke es a dere lufe þat vs awe  
vn-tiȝ Godde Almyghty als for Hym selfe, and tiȝ oure euen-  
cristen) for God Almyghtty, ffor þe tane may noghte be lufede 24  
with-owtten) þe toȝer, als Sayn Iohan þe gopellere sayse in his  
pystiȝ. 'þat commandement,' he saise, 'hafe we of Godde <sup>1</sup>þat  
wha-sa-euer lufes Gode lufes his euencristyn); ffor he þat lufes  
noghte his broȝer wham) he may see, how sulde he lufe God 28  
wham) he sese noghte.' þe ferthe vertue or thewe es ryght-  
wysenes, þat es, to ȝelde to aȝ men) þat we awe þam), ffor to do  
to ilke a man) þat vs awe to doo, for to wirchipe tham) þat ere  
worthy, ffor to helpe þe pure þat er nedȝ, to do no gyle ne 32  
wrange vn-to na man), bot for to do þat skiȝ es vn-tiȝ ilke mane.  
þe fyfte vertue or thewe es <sup>2</sup>sleghte or sleghenes, þat wysses vs to  
be warre with wathes of þe werlde, ffor it kennes vs to knawe þe

gud and þe ih, and als wa to sundire þe tane fra þe toþer, and for  
 to leue þat es euyh and take to þe gude, and of twa gud thynges  
 for to chese þe better. þe sexte vertue es strenghe or stal- (6) Forti-  
 4 worthnes, noghte anely of body, bot of herte and wiþ, euyntly to  
 suffire þe wele and þe waa, welthe or wandreth whethire so  
 betyde, and þat oure herte be noghte to hye for na wele-fare, ne  
 ouer-mekih vndire for nane euyh fare, bot styffely for to stande  
 8 agaynes oure faas, whethir þay be bodyly or þay be gastely, swa  
 þat na fulle fandynge make vs to falle ne be false in oure faythe  
 agaynes God Almyghty. þe seuend vertue and þe laste es, (7) Temper-  
 methe or methefulnes, þat kepes vs fra owterage and haldes vs in  
 12 euerhede, lettes fulle lykyng and luste of þe flesche, and ȝemes vs  
 fra ȝernynges of worldly gudes, and kepes in clenness of body and  
 of saule. ffor methe es mesure and mett of al þat we do, if we  
 lyffe skillwysly als þe lawe teches.

## 16 The sexte thyng and þe laste.

The sixth  
 thing is the  
 seven deadly  
 sins.

*T*he sexte thyng and þe laste of þise I firste towchede, es þe  
 seuen heuede or dedly synnis þat ilke a man and woman awe  
 for to knawe to flee and forhewe, ffor folkes may noghte flee  
 20 þan bot þay knawe thaym. Pride, and Enuye, Wreth, and  
 Glotony, Couetyse, and Slouth, and Lecherye. And for-þi er  
 þay callede seuen heuede synnes, for þat al oþer commes of  
 thaym; and for-þi ere þay callede dedely synnes, for þay gastely  
 24 slaas ilke manes and womanes saule þat es hannkede in alle or in  
 any of thaym. Wherefore þe wyse man byddes in his buke,  
 als fra þe face of þe neddyre, fande to flee syn. ffor als þe  
 venym of þe neddire slaas manes body, swa þe venym of syn  
 28 slaas manes saule. The firste of þise seuen synnes es callede (1) Pride.  
 pryde, þat es, a lykande heghenes of a manes herte, of offyce or  
 of hegh state, or oþer noblaye þat he ouþer haues of kynde or  
 of grace, or he hopes þat he haues mare þan anothire. And of  
 32 þis wikkede synn commes some sere spyces, boste and <sup>1</sup>auaunt- (1 leaf 218)  
 ynge and vnboxsomnes, despite, and ypocrisy and vnhamlynnes,  
 and oþer þat ofte ere sene amanges prowde men. The secunde  
 dedely synn es hatten enuy, þat es, a sorowe and a syte of þe (2) Envy.

- welo-fare and a ioy of þe euyH fare of oure euenecristen). of  
 whilke synn) many spyces sprenges and spredeas. Ane es,  
 hateredyn) to speke or here oghte be spoken) þat may sown)  
 vn-to gude to þaym þat þay hate. Ane oþer, false juggyng or 4  
 dome of þaire dedis, and ay turne vn-to euyH þat es done to  
 gude. þe thirde es, bakbyttyng, to saye be-hynde þam) þat we  
 wiH noghte avowe ne saye be-fore þam). Whare noghte anely he  
 þat spekes þe euyH, bot he þat heres it be spoken), es for to 8  
 blame; ffor ware þare na herere, þare ware na bakbyttre.
- (3) Anger. þe thirde dedly synn) or heuede syn) es wrethe, þat es, a wykkede  
 stirryng or bollenyng of herte whare-fore a man wilnes for to  
 wreke hym) or wykkedly to venge hym appon) his euyneecristyn). 12  
 And of þis wykkede syn) commes stryvyng and flytyng with  
 many false athes and many foule wordes, sclaunder, for to  
 for-do a mans gude fame, ffeghtyng and ffelony, and ofte  
 manes slaughter, and many ma þat nowe es [na] nede for to 16  
 be neuenede. þe fferthe dedly synn) men) calles glotony, þat  
 es, ane vnskilwyse lykyng or lufe in taste or in takyng of mete  
 or of drynke; and þise trespas men) duse apponne sere wyse.  
 Ane es ouþer ouer-arely or ouerlate or ouer oftesythe for to ete 20  
 or drynke bot if nede gere it. Ane oþer es for to lyffe ouer dely-  
 cately. þe thirde es for to ete or drynke ouer mekyH. þe  
 ferthe es ouer hastely to ete or to drynke. þe fiffe es to compas  
 and caste appon) whate wyse we may gette dylicious metis or 24  
 drynkes to fulfiH þe lykynges and þe lustes of þe flesch oþer þan  
 we may gudly lede oure lyffe with: vnde versus  
*preproperè, lautè, nimis, ardentè, studiosè.*
- (5) Covetous-  
 ness. þe fyfte dedly syn) es callede couetyse, þat es, a wrangwyse wyn- 28  
 yng or ȝernyng to haue any maner of gude that vs awe noghte.  
 And þis es donne pryncypally appon) twyn) wyse. Ane es,  
 wrangwyse to get any thyng þat oure lykyng or oure lufe  
 lyghtes apcn), als be sacrelege or by symony, falsehede or okyr, 32  
 or oþer gelery, whilke þise worldly men) er wounte for to vse  
 þat castes þaire conaundenes swa vn-to couetyse þat þay ne rekke  
 wheþer it be with ryghte or with wrange, bot þat þay may gette  
 þat at þaire herte ȝernes. Anoþer es, wrangwisely to halde þat 36

- at es getyne, þat es when we wiþ noghte do to Godde Almyghten ne tiþ Haly Kyrke ne tiþ oure euenecrystyn þat vs awe for to do by dett and by lawe, bot anely haldes þat we hafe, for ese of 4 oure selfen, whare noghte anely he þat wrangwysely getes, bot he þat wrangwysely haldes, falles in þe synn. þe sexte dedly synn es slewthe or slawenes, þat es, a hertly angere or anoye tiþ vs of any gastely gud þat we saþ do; <sup>(6) Sloth.</sup> and of þis wikkede synn comes 8 sere spyces. Ane es, latesomnes or lyte to drawe apon lenghte or to lache any gude dedis þat we saþ do þat may turne vs tiþ helpe or hele of oure saules. Anoper es, a dullnes or heuenes of herte þat lettes vs for to lufe our Lorde Gode Almyghten or 12 any lykyng to hafe in his seruyse. þe thirde es, ydillchipe þat ouer mekyþ es hauntede, þat makes lathe to begynn any gude dedis, and lyghtly dose vs to leue when oghte es begun, and þare whare we ere kyndely borne for to swynke, als þe feule es 16 kyndely brede for to flie, it haldes vs euermare in ese agayne oure kynde; ffor idillnes es enemy to cristen man saule, stepmodire and stamerynge agaynes gude thewes, and witter-wyssyng and waye tiþ alkyn vices. þe seuende dedely syn es hatten lychery, <sup>(7) Lechery.</sup> 20 þat es, a foule lykyng or luste of þe flesche; and of þis foule syn comes many sere spyces. Ane es ffornycacyon, a fleschly synn <sup>Fornication.</sup> be-twyxe ane anlypy man and ane anlypy woman; and for-thi þat it [es] agaynes þe lawe and þe leue and þe lare þat Haly Kirke 24 haldes, it es dedly syn to paym þat it duse. Anoper es avowtry, <sup>Adultery.</sup> and þat es spousebreke, wheþer it be bodyly, or it be gastely, þat greuosere and gretter es þan þe toþer. þe thirde es incest, <sup>Incest.</sup> þat es, when a man synnes fleschely with any of his sybb frendes, or 28 any oper þat es of his affynyte gastely or bodyly, wheþer so it be. Oper spyces many sprynges of þis syn, þat ouer mekiþ es knawen and kende in þis werlde with paym þat ledes þaire lyfe als þaire flesche zernes. þise are þe sex thynges þat I hafe 32 spoken off þat þe lawe of Haly Kirke lyes maste in, the whilke we er halden to knawe and to cun, if we saþ knawe God Almyghty and come tiþ his blysse. And for to gyffe 3ow better wyþ for to cun thaym, oure ffadir þe beschope grauntes of his 36 grace ffourty dayes of pardoun tiþ aþ þat cunnes thaym and

[1 leaf 218,  
back]

These things  
must be  
known if we  
would gain  
the bliss of  
heaven.  
The Bishop  
gives 40 days  
Pardon to  
all who  
know them.



The Bishop  
desires your  
salvation.

ratyfyas als wa pat oper men) gyffes, swa mekiht coucites he þe  
hele of 3our saules; ffor 3ife 3e conandely knawe þise sex  
thynges, thurgh thaym saht 3e cun) knawe Godde Almyghty,  
whaym, als Sayne Iohan sayse in his gospelle, cunnandely for to 4  
knewe swylke als He es, it es endles lyfe and lastande blysse. To  
þe whilke blysse he brynge vs, oure Lorde Gode Almyghty!  
Amen! Amen! Amen! *Per dominum nostrum jhesum Chris-*  
*tum qui cum deo patri & spiritu sancto uiuit & r[e]gnat omni- 8*  
*potens deus in secula seculorum. Amen! Amen! Amen!*

May God  
bring us to  
bliss!

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[The above Sermon or "Lay Folks' Catechism" from another MS. was all in type for the E. E. Text Soc. long before the death of its Editor, the late Canon Simmons of York, as part of the Society's series of pre-Reformation English Divinity Folk-Texts. Canon Simmons's edition comprised (1) the Catechism above, from Archbp. Thoresby's Register at York; (2) its original Latin, as approved by Convocation at York, A.D. 1357; (3) a Wycliffite Adaptation of the Catechism from Lambeth MS. 208, &c.; (4) the Corresponding Canons of the Council of Lambeth under Archbp. Peckham, A.D. 1281.

Since the death of our genial and deeply-regretted friend in 1884, Mr. F. D. Matthew has had the volume in hand, to arrange Canon Simmons's notes, and write the Introduction, &c.; but his work for the Wyclif Society has hitherto hinderd him. He hopes, however, to finish his late friend's volume soon.—F. J. F. 12 Sept. 1889.]

## THE MIRROR OF SAINT EDMUND.

## II.

**Incipit Speculum Sancti Edmundi, Cantuariensis Archi[e]piscopi in Anglicis.** Here be-gynnys the myrrour of Seynt Edmonde, þe Ersebechope of Canterberye. [leaf 197]

- 4 **U***idete vocacionem vestram.* This wordes, sayse Saynte Paule I.<sup>1</sup>  
 in his pistyH; and thay are thus mekiH to saye one yng-  
 lysche, 'Seese 3owre callynge.' This worde falles tiH vs folke of  
 religioun): and þat sais he tiH excite vs tiH perfeccyone. And  
 8 ther-fore what houre þat I thynke of my selfe, one nyghte or on  
 day, on a syde hafe I gret joye, and on anoþer syde gret sorowe;  
 Ioy, for þe haly religion, sorowe and confusyon for my febiH  
 conuersasione. And þat es na wondire, for I hafe gret encheson).  
 12 Als þe wyese man saise in his sermon); he sais, to com to religion  
 es souerayne perfeccyone, and there-in noghte perfityly to lyffe es  
 souerayne dampnacyone. And thar-for þare es na turne of þe  
 way bot ane, to come in congregacyone, þat es to drawe to  
 16 perfeccione als þou wiH þi saluacyone, to leue aH þat es in this  
 worlde and aH þat þer-to langys, and sett thi myghte to lyffe  
 perfityly. To lyffe perfityly, as Sayne Bernarde vs kennys, þat es  
 to lyffe honourabilly mekely and lufesomly. Honourabilly als to  
 20 God, þat þou sett thyn entente to do Hys wiH, þat es [to] say in  
 aH thynges þat þou saH thynke in hert, or say with mouth, or  
 doo in dede, with any of þi fyve wyttes. Alle with seynge of  
 eghe, herynge of ere, smellynge of neese, suellynge of throtte,

The writer addresses himself to the folk of religion, and exhorts them to live perfectly.

II.  
 Perfect living consists in living honourably, meekly, and lovingly.  
 'Honourably' implies doing God's will in all things.

<sup>1</sup> The numbers at the side are not in the MS., but are appended to mark the chapters of the original Latin work.

towchyng of hande, gangand, or standande, lygand, or sittande, thynke at þe begynnynge if þat it be Goddes wiȝh or noghte. And if it be Goddis wiȝh, do it at thy powere. And if it be noghte hys wiȝh, do it noghte for to suffre þe dede. Bot now 4 may þou aske mee what es Goddes wyȝh. I say þe, his wiȝh es na nother thyng bot þi halynes. Als þe Appostiȝh in his pystiȝh :

What the will of God is, viz. that we should be holy.

III. *Hec est voluntas Dei, sanctificacio vestra* : þat es to say, þat es Goddes wiȝh, þat ȝe be haly. Bot now may þou aske me : What 8 mase man haly ? I say þe, twa thynges with-owtten) ma, þat es, knaweyng and lufe. Knaweyng of sothefastnes, and lufe of gudnes. Bot to þe knaweyng of Godde, þat es sothefastnes, ne may þou noghte com) bot be knawynge of thi selfe ; ne ȝit to þe 12 luf of Godde may þou noghte com) bot thurghe þe lufe of thynn) evyn-crystyn). To the knaweyng of thi selfe may thou com) with besy vmbythyngynge, and to the knaweyng of Godde thurghe pure contemplacioun. To þe knaweyng of þi selfe þou may com) 16 on) þis manere. Thynke besely and ofte what þou erte, what þou was, and what þou saȝh be. ffyrste als vnto þi body. þou erte now vylere þan) any mukke. þou was getyn) of sa vile matire and sa gret fylthe, þat it es schame for to nevyynn), and abhomy- 20 nacyon) for to thynke. þou saȝh be delyuerde to tades and to neddyrs for to ete. What þou has bene and what thou erte, now saȝh þou als to þi saule, thynke, ffor what thou <sup>1</sup>saȝh be þou may noghte wyete now. Vmbe-thynke þe now how þou has <sup>2</sup>don) 24 gret synnes and many, and how thou has lefte gret gudnes and many. Thynke how lange þou hase lyffede, and what thou has rescheyuede, and how þou has dyspende it. ffor ilke an houre þat þou has noghte thoghte one Godde, þou has it tynte. ffor 28 þou saȝh ȝelde resoun of ilke ane ydiȝh thoghte, of ilke ane ydiȝh dede, of ilke ane ydiȝh worde. And righte as þou has noghte ane hare of thi heuede þat it ne saȝh be gloryfyede if swa be þou be safede, righte swa saȝh eschape nane houre þat it ne saȝh [be] ac- 32 countede. A Ihesu, mercy ! If aȝh þis worlde ware full of smaȝe powdure, wha sulde be sa qwaynte þat he sulde or moghte lugge ilke a thoghte, ilke a sawe, ilke a dede by þam) selfe, and twyn) ilke ane fra oper) ? Certis na thyng bot þe saule, þat es a 36

Holiness consists in knowing and loving.

To know God we must know ourselves.

Reflect then on thyself.

Thou art made of vile corrupting matter.

[<sup>1</sup> leaf 197, back]  
[<sup>2</sup> MS. has has]  
Thou hast done many sins.

Thou must give account of all.

thowsande sythes gretter þan all þis worlde, if it ware a thowsande sythes gretter þan it es. And it es so full of dyuerse thoghtes, lykynges and ȝernynges : wha moghte þan thus seke his  
 4 herte, þat he moght knawe aȝ þat es þare-in or thynke it? See nowe, my dere hertly frende, howe þou has gret nede of knowynge of thi selfe. Sythen aȝterwarde take gude hede whate þou erte nowe als vn-to þi saule ; howe þow has littiȝh of gude in the, and  
 8 littiȝh of witte and littiȝh of powere ; ffor þou ȝernys ilke a daye þat at noghte awayles the, and euer mare ouer latty þat at may a-vaille the. Dere frende, þou erte dessayfede sa ofte with wayne joye, nowe trauelde with drede, nowe erte þou lyftede one  
 12 lofte with false trayste. See now on þe toȝer syde : þou erte chaungeabiȝh, þat at þou wiȝh doo to day, þou wiȝh noghte to morne. And ofte-sythes þou erte anoyede eftire many thynges, and turment if þou hafe thaym noghte. And sythen when þou  
 16 has þam at þi wiȝh, þan erte þou of thaa thynges annoyede. Thynke ȝitt one the toȝer syde how þou erte lyghte to fande, frele to agayne-stande, and redy to assente. Off aȝ þese wrechidnes now has þe delyuerede Ihesu þi spouse, and delyuers  
 20 þe ylke day mare and mare. ffor when þou was noghte, he mad þe in saule aftire his awen lyknesse and his ymage ; and þi body, made of foule stynkande skyȝm of þe erthe whare-of es abhomy-nacyone to thynke, he mad þe in witte and in membirs sa nobiȝh  
 24 and sa faire þat nane can deuysel. Thynke now besyly, ȝe þat has fleschely frendis and kynredyn, why ȝe luffe þam sa derely and sa tendirly. If þou say þat þou lufes þi fadire or þi modire for-thi þat þou erte of þaire blude and [of] flesche getyn, sa are  
 28 þe wormes þat comes of þam day be day. On a-noȝer syde þou has noȝer of þam body ne saule bot þou þan has of God thurgh the thaym. ffor whate sulde þou hafe bene if þou had duellyde swilke as þou was of thaym? when þou genderide in fylthe and  
 32 in syn? One þe toȝer syd, if þou lufe brethire or systers or oȝer kynredyn, for-thi þat þay are of þe same flesche of fadir or of modire and of þaire blude, by þe same skyȝh solde þou lufe a pece of þaire flesche if it [ware] schorne a-waye ; and þat solde be errour  
 36 gret with-owtten) mesure. ȝyfe þou say þat þou lufes þam for-thi

It is hard to search out all that is in the heart of man.

Our shortcomings and imperfections are manifold.

Jesus the only deliverer from weakness and wretchedness.

He ought to be loved more than earthly friends.

þat þay hafe fleshely fegure in lyknes of man), and for-þly þat þay  
 [1 leaf 198] <sup>1</sup>haue saule ryghte als þou has, þan es þi broþer fleshely na nerre  
 þan a-noþer, bot in als mekiþ als þou and he hase bathe a fadire  
 and a modire fleshely, the begynnynge of þi flesche þat es a 4  
 lyttiþ filþi stynkande and fuþ to see. Thare-fore þou saþ lufe  
 hym of whaym aþ þi fairenes *commes*. And þou saþ lufe gastely  
 IV. ilk a man), and flee fra now forthwarde to lufe fleshly. And  
 swa saþ þou doo certaynly if þou conabilly thynke of gudes þat 8  
 he has done gudly for þe; and mare saþ doo if þou lufe hym  
 enterely; ffor, als I saide at þe be-gynnynge, when þou was noghte  
 he made þe of noghte, and when) þou was tynte he fande þe, and  
 when) þou was *peryschede* he soghte þe, and when) þou was 12  
 saulde *with syn*), þan he boghte þe, and when) þou was dampnede  
 þan he sauede þe. And when) þou was borne in syn) he bap-  
 tyzede þe, and sythen) affirwarde when) þou synnede sa foully and  
 sa ofte, þan he sufferde þe so frely, and habade thynne amende- 16  
 mente sa lange, and sythen) rescheyuede þe sa swetly, and þe has  
 sett in sa swete a falachipe. And ilke a day when þou mysdose,  
 þan he reprofes þe, and when) þou repentis þe þan he forgyffes  
 the, and when þou erris þan he amendis þe, and when þou dredis 20  
 þe þan he leris þe, and when) þou hungers þan he fedis þe, and  
 when þou erte calde þan) he warmes þe, and when) þou has hete  
 þan he kelis þe, and when þou slepis þan he saues þe, and when)  
 þou rysez vpe þan he vphaldes þe, and euer mare when þou erte 24  
 at male-eese þan he comforthes þe. Thyre gudnes and many  
 oper hase don) vn-to þe thi swete spouse *Ihesu Criste*. And þe  
 swettnes of his herte saþ þou thynke euer mare, and euer speke  
 pare-of, and euer mare lofe hym, and euer thanke hym, and that 28  
 bath nyghte *and* day, if þou oghte kan) of lufe. And pare-for  
 when) þou ryses of þi bedde at morne or at mydnyghte, thynke  
 als tite how many thowsand men) *(and)* women) ere perischede in  
 body or in saule þat nyghte. Some in fyre, some in oper manere, 32  
 als in water or one lande. Some robbide, woundide, slayne, dede  
 sodanly *with-owt*tyñ sacramentis, and fallyn) in-tiþ dampnacione  
 ay-lastande. Thynk als wa how many thowsande þat nyghte are  
 in *per*iþ of saule, þat es to say, in dedly syn), als in glotony, 36

The infinite  
mercies of  
Jesus.

The service  
that we owe  
to Him.

V.

lechery, couetyse, in manes slaynge and in many oper folyes.  
 And of all þise iþes, the has delyuered thy swete Lorde Ihesu,  
 with-owtten þi deserte. What seruyce hase þou donne whare-fore  
 4 he hase thusgate keped þe, and many oper loste and forsaken)?  
 ffor sothe if þou take gud kepe how gret gude he has done þe on  
 ilk a syde, þou saht fynd hym ocupiede aboute þi profet, als he did  
 nan oper thyng bot anely ware extendande to þe and to þi hele,  
 8 als if he had forgetyn all þis worlde for to be anely intendande  
 vn-to þe. And when þou hase þis thoghte, lyfte vpe thy handis  
 and thanke thi Lorde of þis and of all oper gudes, and say one  
 þis manere, 'Gracias tibi ago, domine Ihesu Christe, qui me, indig-  
 12 num famulum tuum N., in hac nocte vel die custodisti, protexisti,  
 visitasti, sanum saluum & incolumem ad hanc horam pervenire  
 fecisti; et pro alijs vniuersis beneficijs tuis que michi tua sola  
 pietate contulisti, qui viuus & regnas deus' &c. This Oryson es  
 16 thus to say one ynglysche, 'My Lorde Ihesu Criste, grace I zelde  
 and thanke þe, þat me, thyne vnworthly seruande, þou hase kepid,  
 couerde, and vesete in þis nyghte (or in þis day), hale, safe, and  
 wemles vn-to þis tym þou hase made to come, and for all oper  
 20 gudes and benefetis þat þou hase geffyn me, anely thurghe þi  
 gudnes and þi pete, þou þat lyffes and regnes endles. Amen.'  
 Dere frende in þis same manere saht þou say when þou rysez  
 at morne, and when þou lygges down at evyn. And when þou  
 24 has done swa, þan saht þou besyly thynke how þou hase spende  
 þat day (or þat nyghte), and pray God of mercy of þe iþ þat þou  
 hase done, and of þe gude þat þou hase lefte vn-tiþ þat tym.  
 And, dere frende, do na thyng in þis lyfe tiþ þou commend  
 28 þi selfe and thi frendis, qwykke and dede, in the handis of thi  
 swete Lorde Ihesu Criste, and say one þis manere,

Man has  
done no  
service in  
return.

[1 leaf 198,  
back]

The prayers  
we ought to  
offer to  
Christ.

**I**n manus tuas Domine, & sanctorum angelorum tuorum, com-  
 mendo in hac nocte (vel die) animam meam et corpus meum,  
 32 et patrem et matrem, fratres et sorores, amicos familiares, propin-  
 quos parentes, benefactores meos, et omnem populum catholicum.  
 custodi nos, Domine, in hac nocte (vel die) per merita & inter-  
 cessionem beate Marie et omnium sanctorum, a vicijs, a concu-  
 36 pis[c]encijs, a peccatis, et temptacionibus diaboli, a subitania et

Morning and  
Evening  
Prayer.

Morning and Evening Prayer. improvisa morte, et a penis inferni. Illumina cor meum de Spiritu Sancto & de tua sancta gracia, et fac me semper tuis obedire mandatis, & a te nunquam separari permittas, qui vivis & regnas Deus &c. And this orysons es thus mekil to saye, 'Lorde 4 Ihesu Criste, in þi handis, and in þe handis of thyn haly angettis, I gyffe in þis nyghte (or in þis day) my saule and my body, my ffadir and my modire, my brothire and my systirs, frendis and seruandes, neghtburs and kynredyn, my gude-doers and all folke 8 righte trowande; kepe vs, Lorde, in þis nyghte (or þis day) thurgh þe gud dedis and þe prayere of þe blyssed mayden Marie and all thi halous, fra vices and fra wykked jernyngez, fra synns and fra fandynge of þe deuett, fra sodayne and [vn]iarysede dede, 12 and fra þe paynes of helte! Lyght my herte of the Haly Gaste and of thi haly grace! Lorde, þou make me to be bouxsome euer mare to þi byddynges, and suffire me neuer mare to twyn fra the, endles Ihesu, Lorde in Trynite! Amen.' My dere frende, if þou 16 hafe þis manere, þan saff þou hafe verray knaweynge of thi selfe, ffor thus sayse haly Writte, 'If þou <sup>1</sup>trayste one thy selfe, to þi selfe þou saff be takyn; and ȝif þou trayste one Gode, and noghte one þi selfe, to God þou saff be gyffen.' And this maner of con- 20 sideracyone es callede medytacyone, ffor by þis maner of knaweynge of þi selfe and by þis maner of medytacyone saff þou come to þe knaweynge of Gode by haly contemplacyone. Wiet þou þat þare es thre manere of contemplacyone. The fyrste es in 24 creaturs. The toþer es in haly scripture. The thirde es in Gode hym selfe in his nature. Thow saff wyet þat contempla- cyone es na noþer thyng bot thoghte of Godde in gret lykyng in saule, and to se his gudnes in his creaturs. His gudnes in 28 his creaturs may þou see one þis manere. Thre thynges pryncypaly ere in Gode, þat es to say, Myghte, Wysdome, and Gudnes. Mighte es apporirde to Godd þe ffadire. Wysdome, to God þe Son. Gudnes, to God þe Haly Gaste. Thurgh Goddes myghte 32 ere all thynges made, and thurgh his wysdome ere all thynges meruailously ordaynede, and thurgh his gudnes ilke a day ere all thynges waxande. His powere may þou see by þaire gretnes and by thaire makynge; His wysdom, by þaire fairenes of þaire or- 36

By prayer and obedi-  
ence we may  
obtain the  
knowledge of  
ourselves.  
[1 leaf 190]

VI.  
The three  
different  
sorts of con-  
templation,

or thinking  
of God.

1. Of His  
Might.

2. Of His  
Wisdom.

daynyng; His gudnes may þou see by þaire encressyng. þaire  
 gretnes may þou see by þaire foure partynges, þat es to saye, by  
 þaire heghte, and by þaire depnes, and by þaire largenes, and by  
 4 þaire lenghe. His wysdom may þou see if þou take kepe how he  
 hase gyffen to ylke a creature to be. Somme, he hase gyffen to  
 be anely *with-owtten* mare, als vn-to stanes. Tið *oper*, to be *and*  
 to lyffe, als to grysse and trees. Tið *oper*, to be, to lyffe, to fele  
 8 als to bestes. Tið *oper* to be, to lyffe, to fele and *with* reasone to  
 deme, als to mane and to angeſſa. ffor stanes erre, bot þay ne hase  
 noȝte lyffe, ne felys noghte, ne demes noghte. Trees are, þay lyffe  
 bot thay fele noghte. Men are, þay lyffe, þay fele and þay deme,  
 12 and þay erre *with* stanes, *thay* lyffe *with* trees, þay fele *with* bestes,  
 and demys *with* angeſſa. Here sað þou thynke besyly þe worthy-  
 nes of manes kynde, how it *ouerpasses* ilke a creature. And þare-  
 fore saise Saynt Austyn 'I wald noghte hafe þe stede of ane  
 16 angeſſa, if I myghte hafe þe stede þat es *purvayede* to man.'  
 Thynk also þat man es worthy gret schenschiþe, þat wið noghte  
 lyffe eftyre hys degre, and eftire his condicyone askis; ffor aȝ þe  
 creaturs in þe worlde ere made anely for man. þase þat ere  
 20 meke, ere made for thre skylles, ffor to helpe vs at trauayle, als  
 nete,<sup>1</sup> oxen, kye, and horse; ffor to couer vs *and* clethe vs, als  
 lyne, and wolle and lethire; ffor to fede vs and vphalde vs, als  
 bestes, corne of þe erthe, ffysche of þe see, and þe noyande crea-  
 24 turs als iȝ trees and venemous bestes; þe wylke are made for  
 thre thynges, ffor oure chastyyng, for oure amendement, and for  
 oure kennynge. We ere chastied and puneschet when we ere  
 hurte. And þat es gret mercy of Godde, þat he wið chasty vs  
 28 bodyly þat we be noghte punescht lastandly. <sup>2</sup>We erre amendid  
 when we thynke þat aȝ þese ere broghte vs for our syn. ffor  
 when we see þat sa lyttiȝ creaturs may noye vs, þan we thynke  
 one oure wrechidnes, and þan we ere mekyde. We ere eftir-  
 32 warde kende, for-þi þat we see in þise creaturs þe wondirfult  
 werkes of God oure Makere; ffor mare vs availa tiȝ oure ensam-  
 pliȝ and edifycacione þe werkes of þe pyssmowre, þan dose þe  
 strenghe of þe lyone or of þe bere. Als-awa, righte als I hase  
 36 said of bestes, reght swa vndirstande of trees; and when þou hase

2. Of God's  
Goodness.

The excel-  
lence of  
man's  
nature;

All creati-  
res  
made for  
him.

[1 Or nate]

Noyous  
animals,

for his  
punishment,

[2 leaf 199,  
back]  
his amend-  
ment,

and his  
teaching.



The thoughts  
this should  
cause in us.

donne on þis manere, raise vp thy herte vn-tiH Godde, and thynke how it es grete myghte to make aH thynges of noghte and to gyffe þam to bee, and grete wysdom to ordayne þam in sa gret fairenes and in swa gret bounte, to multiply þam ilk a day for 4 oure prowe. A! mercy Godde! how we are vnkynde! We dispende aH his creaturs, and he þam makes! We confound þam, and he þam gouernes. We distray þam ilke a day, and he þam multiplies. And þarefore say tiH hym in thi herte, 'Lorde 8 for-þi þat þou arte, þay ere; and for-þi þat þou arte fayre, þay are faire; and for-þi þat þou arte gude, þay are gude. With gud ryghte þay loue þe, and onoures þe, and gloryfyes þe, aH thy creatures. O blyssed Godd in Trinyte, with gud ryghte þay loue 12 þe for þaire gudnes, with gud ryghte þay anouren þe for thaire fairenes, with gud righte þay gloryfye þe for þaire profet, aH þi creaturs, blyssed Trinyte! of wham aH thynges ere thurgh His powere made; thu[r]gh whaym aH thynges are thurgh Hys wysdom 16 gouernede; in whaym aH thynges are thurgh His bounte multiplide; tiH Hym honour and louynge with-owten [ende]. Amen.'

### ij<sup>de</sup> pars

VII. The second  
sort of con-  
templation  
is of Holy  
Writ.

How the  
unlearned  
may profit  
by Holy  
Writ.

[1 leaf 200]

**T**he toþer degre of contemplacyone es in Haly Wryte. Bot 20 nowwe may þou say to me, I þat knawes na letters, how may I euer mare com to contemplacyone of Haly Writte? Now, my dere frende, vndirstande me swetely, and I saH say perchance to þe aH þat es wreten, if þou kan) noghte vndirstand Haly Writt. 24 Here gladly þe gud þat men) saise þe, and when) þou heres Haly Wryte, owþer in sermon) or in preue collacyone, take kepe als tyte if þou here oghte þat may auaille þe tiH edyfycacyon), to hate syn) and to lufe vertue, and to dowte payne, and to ȝerne joye, to 28 dispyse þis worlde and to hye to blysse, and whate þou saH doo and whate þou saH lefe, and aH þat lyghtes þinne vndyrstandynge in knawynge of sothefastnes, and aH þat kyndiHs þi lykynge in brynnynge of charite, ffor of þise twa gudnes es aH that es wre- 32 ty) in preue or in apperte. Owte of haly writte saH þou drawe and cun) witte whilke are þe seu) dedly synnes, and þe seu) vertus, and þe ten <sup>1</sup>comandmentis, and þe tuelfe artycles of þe

trouthē, and þe seuen sacramentis of haly kyrke and *the* seuen gyftis of þe Haly Gaste, and þe seuen werkes of mercy, and þe seuen vertuz of þe Gospell, and þe seuen prayers of þe *pater noster*.

4 *Thir* are þe seuen dedly synnes—

1 Pryde, and Envy, Ire, Slouth, Couetyse, Glotony, and Lechery. Pryde es lufe of vnkynndly heghynge, and þar-of comes þir seuen, vnbouxomnes agayne God, or agayne souerayngne, þat es  
8 to say to lefe þat þat es commandyd, and to do þat that es defendyde. The toþer branch of *pride* es surquetry, þat es, to vndirtake thyng ouer his powere, or wenys to be mare wyse þan he es, or better þan he es, and auuntez hym of gude þat he hase of oþer, or of  
12 iþ þat he hase of hym selfe. The thrid braunche of *pride* es ypocrysie, þat es, when he feynys hym to hafe gudnes þat he hase noghte, and hydes þe wykkednes þat he hase. The ferth braunche of *pride* es despyte of thyne euencristen, þat es, when  
16 man lesses gudnes of oþer, for-thi þat hym selfe suld seme þe bettir. The fyfte braunche, þat es when man makes lyknes be-twyx his awen wykkednes and oþer mens wikkednes, þat his awen may seme þe lesse. The sexte braunche of *pride* es  
20 vnschamefulnes, þat es, when men hase noghte schame of iþ dod aperte. The seuen braunche of *pride* es elacion, þat es, when a man hase heghe herte, þat he wiþ noȝte suffire to felawe no mayster. Dere frende, þou saħ wit þat thre thynges ere whare-of  
24 a man enprides hym, þat es to say, of þe gudez þat he hase of kynde, als fairenes, or strenghe, or of gude witte, or of nobiþe kynredyn. The toþer thyng es þat man hase of *purchase*, als cunnyng, grace, gud loos or dygnyte or office. The thirde  
28 thyng es erthely thyng or erthely gude, als clothyng, housyng, rentez, possession, menze, horsyng and honour of þis worlde. *Pride* makes man to be of gret herte and heghe, to despyse his euencristen, and to ȝerne heghenes and maystry  
32 ouer oþer. The toþer dedly syn es *envy*. And þat es, joye of oþer mens harme and sorowe of oþer mens wole-fure. And þat may be in herte *with* lykyng, or in mouth *with* bakbyt-tyng, or in werke *with* of mens gudnes wythdrawyng, or  
36 eħs *with* iþ procuryng. Envye mase man to hafe þe herte

VIII.

The seven deadly sins.

1. Pride.

Its seven branches :

Disobedience,

Presumption,

Hypocrisy,

Detraction,

Self-excusing,

Unshamefulness,

Elation.

Three things on which a man prides himself :

Natural gifts,  
Acquired qualities,  
Earthly goods.

2. Envy.

- hevy of þat he sese oþer men mare worthi þan he in any  
 3. Anger. thyng. The third dedly syn es wrethē, þat es, ane vnresonabyh  
 temperoure of herte; and of it comes stryfes and contekes schame-  
 fuh, and dyuerse wordes, and deuyouse and wikked sclandirs. 4
4. Sloth. <sup>[1 leaf 200,  
back]</sup> <sup>1</sup>The ferthe dedly syn es slouthe, and þat mase manes herte hevy  
 and slawe in gude dede, and makes man to yrke in prayere or  
 halynes, and puttes man in wykkednes of wanhope, for it slokyns  
 5. Covetous-  
ness. þe lykyng of gastely lufe. The fyfte dedly syn es couetyse, and 8  
 þat es ane vn-mesurabi huffe to hafe erthely gudes, and it de-  
 stroyes and blyndes manes herte. And þare-of commes tresones,  
 ffalse athes, wykked refte, malice, and hardnes of herte agaynes  
 6. Gluttony. mercy. The sexte dedly syn es glotony, and þat makes man to 12  
 serue and to be bouxome ti h wykked lykynge of þe flesche, þe  
 whilke man suld maister and ouer-come with mesure. Of glotony  
 commes vayne joy, lyghtnes, and litti h vndirstandyng. The  
 7. Lechery. seuen dedly syn es lecherye, and þat mase manes herte to 16  
 melte, and to playe thare þare his herte lykes, and heldes, and  
 þat with-owten gouernynge of resoun. Of lechery commes  
 blyndynge of herte, in prayere vnstabilnes and fulle hastynes,  
 lufe of hym selfe, hatreden of Godde, lufe of þis worlde, 20  
 vgglynes and whanhope of þe blysse of heuen. Dere frende,  
 thire are þe seuen dedly synnes, and wele ere þay callid  
 dedly synnes, ffor Pride twynnes fra man his Godde, Envy  
 his euencristen, Ire hym selfe twynnes, Slouthe hym tour- 24  
 mentes, Couetyse hym be-gyles, Glotony hym dessayues, and  
 IX. Lecherye hym in thraledome settis. Nowe hase þou herde þe  
 seuen seknes of manes saule. Sythen affirwarde commes þe  
 souerayne leche, and takes þere medcynes, and waresche man 28  
 of þese seuen seknes, and stabihs hym in þe seuen vertusz,  
 thurgh þe gyftes of þe Haly Gaste. þe whilke are þese, þe gaste  
 of wysdom and vndirstandyng, þe gaste of consaile and of stal-  
 worthenes, þe gaste of cunnyng and of pete, and þe gaste of 32  
 drede of Godde Almyghty. Thurghe þese gyftes oure Lord  
 Ihesu lerres man a h þat he hase myster ti h þe lyfe þat es callid  
 actyfe, and til þe lyfe called contemplatyfe. And se how firste  
 man suld lefe þe euyh and do þe gude; lefe þe euyh, þat teches 36
- Its out-  
comes.
- Why these  
are deadly  
sins.
- The seven  
Christian  
virtues.

vs þe gaste of drede of Godde Almyghty, and do þe gude, leres  
vs þe gaste of pete. And for *thi* þat twa thynges are þat lettis vs  
to do gude, *that* es at saye, wele-fare and tribulacione of þis worlde;

Two hin-  
drances to  
doing good.

4 for wele-fare desayues vs *with* losengery, tribulacyone *with* hard-  
nes of noyes *and* dysses; for *thi* saß þou despyse þe wele-fare of  
þis worlde þat þou be noghte *per-with* dessayuede, and þat leres þe  
*the* gaste of cunnynge; and þou saß stallworthly suffire tribulacyon

8 þat þou be noghte ouer-commen, and þat teches vs þe gaste of stall-  
worthenes. And þire foure suffice tiß þe lyfe þat es callid actyfe.  
And þe toþer thre fallys to þe lyfe þat es callid contemplatyfe; 1 for  
thre maners [are] of contemplacion. Ane es in creaturs; and þat

Four of these  
Virtues  
needful for  
the active  
life.

12 leres þe gaste of vndyrstandynge. The toþer es in Haly Writte;  
whare þou sese whate þou doo *and* what þou saß lete; and þat  
leres þe the gaste of consaile. The thirde manere es in Godde  
hym selfe; and þat leres vs *the* gaste of wysdom. Now þou sese,

[1 leaf 201]  
The other  
three for the  
contempla-  
tive life.

16 thurgh þe gyftes of Ihesu, how he es besy abowte oure hele. X.  
Eftire þis saß þou wiete whilke ere þe ten comandementis. þe

X.  
The ten Com-  
mandments.

firste comandement es þis, 'Thow saß wirchippe bot a Godde þi  
Lorde, and tiß hym anely þou saß serue.' þat es at say, wyr-

20 chipe hym *with* righte trouthe, serue vn-tiß anely *with* gude  
werkes. Here saß þou thynke if þou hafe lelly serued Godde  
*and* wirchiped Godde; if þou hafe seruede hym ouer aß thyng,

The first  
Command-  
ment.

if þou hafe 3olden hym þat that þou hyghte, or if þou hafe done  
24 lesse penance, and if þou hafe 3oldyn hym þat þou hyghte  
hym in þi cristyndom, that was, to forsake þe deuette and aß his  
werkes, and in God lelly to trowe. And thurgh þis commande-

ment es man ordaynede ynence God þe ffadire. [In] þe toþer  
28 commandement es defendide to take Goddes name in vayne; and  
lying and falsenes pare-in es defendide; and thurgh þis com-  
mandement es man ordaynede ynence Godde þe Son, þat saise  
hym selfe 'I am sothefastnes.' þe thirde commandemente es,

The second  
Command-  
ment (2nd of  
Decalogue).

32 'vmbythynke þe þat þou kepe þi haly-dayes,' þat es to saye, in  
þine awen herte to kepe þe in riste and pees, *with-owtten*  
seruage of syn or of bodyly dedis. And þis commandement  
ordaynes man to reschayfe þe Haly Gaste. Þise thre commande-

The third  
Command-  
ment (4th of  
Decalogue).

36 mentes lerres man howgates he saß hafe hym ynence Godde þe

(These three  
contain  
man's duty  
to God.)

The other seven are on man's duty to his fellows.)  
The fourth Commandment (5th of Decalogue).

The fifth Commandment (6th of Decalogue).

[1 leaf 201, back]

The sixth Commandment (7th of Decalogue).

The seventh Commandment (8th of Decalogue).

The eighth Commandment (9th of Decalogue).

The ninth and tenth Commandments (10th of Decalogue).

Trynite, to whas lyknes he es made in saule. þe oper seven commandementes leres man how he saþ hæfe hym ynence his euencristen). þe firste es 'þou saþ honour þi fadire and þi modire fieschely and gastely, and þat in twa maners, þat es to 4 say, þat þou be bouxom to thaym in reuerence and honour, and þou helpe þam at thy powere in aþ thynges þat þay hæfe myster, þat þou be of lange lyfe in erthe; ffor if þou wiþ be of lange lyfe, it es reson þat þou honoure thaym of whaym þou hase þe lyfe, 8 ffor he þat wiþ noghte honoure hym thurgh whaym he es, it es noghte righte þat he be mare þan he es. þe toper commandement es þis, 'þou saþ sla na man.' Here saþ þou wyt þat slaughter es of many maneres. ffor þer es manes-slaughter of hand, of 12 tunge, of herte. Manes-slaynge of hande es when a man slaes anoþer wiþ his handez, or when he duse hym in bandis of dede, als in preson, or in oper stede þat may be encheson of his dede. Manes-slaynge of tunge es in twa maners, thurgh 16 commandement, or thurgh enticement. Manes-slayng of herte es als wa one twa maners, þat es, when men 3ernys and couaytes ded of oper, and when he suffrys man to dy, and wiþ 1noghte delyuer hym if he hæfe powere. þe thirde commandement es þis: 20 'þou saþ do na lechery;' and þat es ryghte. Wha sa wiþ hæfe þe lyfe wiþ-owtten coruþcyone in þe joy of heuen, hym byhoues kepe his lyfe þat es dedly wiþ-owtten coruþcione of body. The ferthe commandement es þis, 'þou saþ do na thyfte 24 ne na falsenes,' and þat es ryghte, ffor he þat wiþ safe oper menes lyfe, he saþ noghte do away þat that moghte his lyfe sustayne. The fyfte commandement es þis, 'þou saþ noghte bere false wittnes agaynes thyne euen-cristyn wiþ hym þat wiþ noye 28 hym or sla hym.' And þat es ryghte, ffor he þat wiþ noghte sekathe his euencristyn, he saþ noghte consente ne na consaile gyffe to do hym iþ. The sexte commandement and þe seuende er þis, 'þou saþ noghte couaite þi neghtboure wyfe, ne þou saþ 32 noghte couaite his house, ne nane of his gude wrangwysly,' ffor he þat hase wykked wiþ and iþ entente in his herte, he may noghte lang wiþ-haldynge hym fra wykkide dede; and þerfore if þou wiþ noghte do lecherye, þou saþ noghte consente to man 36

ne to woman) þat it duse ; and if þou wiȝt noghte stele, þou saȝt  
 noghte couayte *other* mennes thynges in þi herte. Dere frende,  
 þir are þe ten commandementes þat God gafe tiȝt Moyses in the  
 4 mounȝe of Synay. The thre fyrste er pertenande to þe lufe of  
 God, and the *tother* seuen) to þe lufe of þi selfe and of thynne  
 euen)crystyn). Now, efter, saȝt þou wyt wilke ere þe seuen) XI.  
 vertusz, þat es to saye Trouthe, Trayste, and Lufe, Wysedom),  
 8 and Rightwysenes, Measure, and fforce. Of þe same matire er þe  
 seuen) vertus þat<sup>1</sup> þe ten) commandementis, bot þis es þe varyance  
 be-twyx thaym. The ten) commandementis kennes vs what we  
 saȝt do, and þe seuen) vertus kennes vs how we saȝt doo. The  
 12 thre fyrste, þat es to say, Trouthe, Trayste and Lufe, ordaynes,  
 the how þou saȝt lyfe als to Godde, þe toþer foure how þou saȝt  
 ordayne thyne awen) lyfe þat saȝt lede tiȝt þe joye of heuen).  
 Dere frende, the awe to wyte þat we ere aȝt made for ane ende,  
 16 þat es to say, for to knawe Godde, to hafe hym and to lufe hym.  
 Bot thre thynges er nedefuȝt at puruaye tiȝt oure cunnynge, that  
 es, to wyte whedyr we saȝt ga, and þat we wyȝt comme thedyre,  
 and þat we hafe trayste to com thedyre ; ffor grete foly ware it to  
 20 be-gyn) þe thyng mane may noghte ende ; ȝitte one þe toþer syde,  
 þe mane þat wiȝt wyele doo, hym nedide to hafe wysdom),  
 myghte, and wiȝt ; þat es to say, þat he konn) doo, and þat he  
 may doo, and þat he wyȝt doo. Bot for-þi þat we hafe noghte  
 24 cunnynge, myghte, ne wiȝt of oure selfe, for-þi hase Godde gyfen)  
 vs trouthe for to fulfiȝt þe defaute of oure myghte ; Sothefaste  
 lufe es for to ordayne oure wiȝt to þe tane and to þe toþer.  
 Trouthe ordaynes vs to Godde þe Son), to whaym) es appropyrde  
 28 Wysdom) ; Trayste tiȝt Godde þe ffadyre, to whaym) es appropyrde  
 myghte ; Lufe to þe Haly Gaste, tiȝt whaym) es appropyrde gudnes.  
 And þare trouthe makes vs to hafe knawynge ; and þat knaweynge  
 vs sayse þat he es wondyrfuȝt ffire, es he þat one þis manere and  
 32 þus largely gyffes of his gudnes, and of þat comes trayste ; and [of]  
 þat knawynge þat sais þat he es gude, *comes* þe thyrd sothefast-  
 nes, þat es lufe, ffor ylike a thyng luffes kyndely þe gude. <sup>2</sup>Dere  
 frende, here saȝt þou wyte wilke are þe twelue artycles of þe  
 36 trouthe. The firste es þis, þat Godde es ane in hym selfe, and

The seven  
Christian  
virtues.

[<sup>1</sup> = as]

Difference  
between  
these and the  
Command-  
ments.

What is re-  
quired for  
true wisdom.

XII.  
Faith, Hope,  
and Charity.

[<sup>2</sup> leaf 202]

XIII.  
The twelve  
Articles of  
the Creed.  
1. God is one  
and three.

The twelve  
Articles of  
the Creed.

2. Christ is  
God and  
man.

3. He died.

4. He rose  
again.

5. And  
ascended  
into heaven.

#### XIV.

6. Baptism.

7. Confirma-  
tion.

8. Penance.

9. The Eu-  
charist.

10. Orders.

11. Matri-  
mony.

12. Extreme  
Unction.

#### XV.

The four Car-  
dinal Vir-  
tues.

[<sup>1</sup> MS. the ill  
the ill]  
Prudence.

thre in persones, with-owtten) begynnynge, and with-owtten) end-  
yuge, and þat aȝ thynge made of noghte with his worde. þe  
toþer artecle es, þat Goddes son) tuke flesche and blode of þe  
blyssed mayden) Marie, and was borne of hire, sothefaste Godde 4  
and sothefaste man). þe thirde es, þat he was dede and grauen),  
noghte for nede, bot for to by vs of his fr̃e wiȝ. The ferthe  
artecle es, þat þe same Ihesu rase fra dede to lyfe, and we saȝ ryse  
alswa. The fyfte artecle es, þat þe same sothefaste God and man) 8  
steighe vp in-tiȝ heuen) in manhed and godhede, and we saȝ  
steighe vp alswa thurȝ his grace. þe sext artecle es baptyyme,  
þat nase man) clene of syn) þat he drawes of kynde, and gyffes  
grace to clense. The seuende artecle es confirmacion), þat con- 12  
fermys þe Haly Gaste one man) þat es cristenede. þe aughtened  
artecle es penance, þat duse awaye aȝ maner of syn), dedly and  
venyaȝ. þe nynde es þe sacrament of þe auter, þat confermys  
þe penance, and gyffes hym force þat he faȝ noghte efte in syn), 16  
and vphaldes hym) and reconsailles hym. þe tende artecle es  
ordyre, þat gyffes powere tiȝ paym) þat are ordeynede, to do þaire  
offece and to do þe sacramentis. þe elleuende artecle es Matri-  
mone, þat defendis dedly syn) in werke of generacyon) by-twyx 20  
man) and woman). þe twelfed artecle es enoyntyng, þat men)  
enoyntes þe seke in pereȝ of dede, for alegeance of body and  
saule. Dere frende, aftyre saȝ þou wyt whilke are þe foure  
vertus cardynalles, thurȝ whilke aȝ manes lyfe es gouernede in 24  
þis worlde, þat es, Cunnyng and Rightwisnes, fforce and Mesure.  
Of thir foure, saise þe Haly Gaste in þe buke of Wysdom), þat  
þare es na thyng mare profytabiȝ tiȝ man in erȝe. and se  
nowe, wharefore : wha sa walde any thyng wele do, firste hym) 28  
byhouys that he konn) chese þe iȝ<sup>1</sup> fra þe gude ; and of twa gud,  
chese þe bettire, and leffe þe lesse gude : and þis es the vertu þat  
es callede ryghtwysnes<sup>2</sup>. And for-þi þat twa thynges lettes man)  
to do wele and lefe þe yȝ, þat es at say, wele-fare of þis worlde, 32  
for it dessayfes hym) with false vanytes ; þe toþer es tribulacyon),  
to putt hym down) with many scharpnes ; agaynes wele-fare saȝ

<sup>2</sup> The description of the virtue of Prudence is here given to Righteousness or Justice—which is omitted.

- pou hafe mesure þat poue be noghte ouer hye. And þis vertu es called temperance. And agayne aduersyte saþ þou hafe hardynes, þat þou be noghte casten downne. And þat vertue es callyde
- 4 fforce or strenghe. here-ef tyre saþ þou wyte whylke are þe seuen werkes of mercy. The firste werke of mercy es to gyffe mete to þe hunngry. The toþer es to gyffe drynke to þe thrysty. The thirde es to clethe þe nakede. þe ferthe es to herbere þe
- 8 herberles. þe fyfte es to vesete þam þat ere in presonne. <sup>1</sup>The sexte es to comfort þe seke. The seuende, to bery þe dede. Thyse are þe seuen werkes of mercy þat are langande to þe body. Bot nowe may þou say to me, 'how sulde I þat es in
- 12 relygyon, and noghte hase to gyffe at ete ne at drynke, ne cluthes to þe nakede, ne herbery to þe herberles, ffor I am at oþer mens wiþ and noghte at myn awen, ffor thi ware it better þat I ware seculere, þat I myghte do þire werkes of mercy.'
- 16 A, dere frende, be noghte begylede. Better it es, to hafe pete and compassione in þi herte of hym þat hase mysese and wrechednes, thane þou hade aþ þis worlde to gyffe for charyte; ffor it es bettir wyth compassioun to gyffe þi selfe, als þou erte,
- 20 þan it es to gyffe þat that þou hase. There fore, dere frende, gyffe thi selfe; and þan gyffes þou mare þan es in aþ þis worlde. Bot now may þou say me one þis manere: 'Sothe it es þat it es better to gyffe hym selfe þan it es to gyffe of his; bot better
- 24 es þe tane and þe toþer þan es ane be it selfe, for lesse es a gud þan twa.' It es noghte swa; ffor whethire es better be callede Godde, or his seruande. Thow wate wele þat es better to be callede Godde. Bot þase þat suffirs hunngere, thryste, coulde
- 28 and defaute, and oþer wrechidnes and mysese, calles oure Lorde Ihesu Criste hym selfe; ffor he saise þus in þe Gosepelle, 'What als þou dyde to þe leste of myn, þou did to me.' Saynt Barnarde says, 'thire pure hase noghte in erthe, ne thire riche hase noghte
- 32 in heuen; and þare fore if þe riche wiþ it hafe, thaym by houes bye it at þe pure.' Now wate I wele, þou couaytes to wyte whilke are verray pure, and whilke noghte. Now herken wiþ deuocyon. Sum are þat hase reches and lufes thaym, and þase
- 36 are þe haldande and þe couaytourse of þis worlde. Othere are

Temperance.  
Fortitude.

XVI.  
The seven  
works of  
mercy.

[1 leaf 202,  
back]

How those  
that are 'in  
religion' can  
perform  
these.

The blessed-  
ness of  
poverty.

Who are the  
really poor.



Those to  
whom riches  
are a bless-  
ing.

þat hase þam) noghte bot thay luffe thaym), and thay walde hafe thaym) gladly, and þase are þe wrechide beggers of þe worlde, add þe false folke in religyon), and þase are als riche and richere þan) þe oper. And of tham) Ihesu saise in þe gospelle, þat 4 'lyghtere it ware a camelle to passe thurghē a nediht eghe, þan þe riche to com) in-to þe blysse of heuen.' Sum) are þat hase reches, bot thay lufe thaym) noghte, noghte forthy þay wiþ wele hafe þam); and þase are þe gud men) of þe worlde þat 8 dispendis wele that at þay hafe, Bot fone are of þase. 3it it are oper þat hase noghte reches, ne lufes noghte thaym), ne wiþ noght hafe þam); and þase are þe gude folke þat are in religion), and þase are sothefastely pure, and þairs es þe joye of 12 heuen), ffor þat es the benyson) of þe pure. Than it behufes þat þe riche hafe þe reuer[s]e of þat benyson); and þare-fore may I say, 'Blyssede be þe pouer, for þaires es þe kyngdom) and þe joye of heuen.' And swa may I say of þe riche, for þairs es pyne 16 of helle. Alswa pouer þay are þat hase pouerte and lufes na reches, and pouer þay are þat hase reches and lufes pouert.

XVII. Now aftire þis, awe þe to wyte whylke are þe seuen) prayers of þe *Pater noster*, þat duse away aȝ ih and purchase aȝ gude. 20 And þase seuen) prayers er contende in þe *pater noster*, þe whilke oure Lorde Ihesu Criste kennde tiȝ his discypuls how þay [1 f. 1uilde] 1 pray Godde þe ffadire, and said thaym) one þis manere, ' When [2 leaf 203] 3e 2saȝ praye one þis wyse saȝ 3e say, *Pater noster qui es in 24 celis*, &c. Now my frende, wit þou þat oure Lorde Ihesu Cryste kennes vs in þe gospelle to make þis prayere. And þare-fore I walde at þou wyste at þe begynnynge whate es prayere or oryson, and sythyȝ þat þou vndirstande þe prayere of þe *pater* 28 -

What Prayer  
is.

*noster*. Prayere or oryson) es noghte elles bot ȝernyng of saule, wiþ certayne trayste þat it commes þat þou prayes. And in þat trayste vs settis Ihesu Criste, when) he kennes vs to calle Godde oure fadyre þat es in heuen), ffor in Hym saȝ man hafe certayne 32 trayste þat He may and wiþ aȝ gudnes gyffe þat oure saule kan ȝerne, and mekiȝ mare, þe whilke es betakynde by þise wordes, *Qui es in celis*, þat es to say, þe whilke es in heuen), ffor if Godde wiþ caȝ hym selfe oure fadyre, þan he makes vs to wiet 36

God, our Fa-  
ther.

þat he lufes vs als childyre, and at he wiþ gyffe vs aþ *that* we haue  
 myster of. Bot certanly if aþ þe lufe þat euer had fadire or  
 modire vn-to paire childyre, or aþ *other* lufes of þis worlde ware  
 4 gedirde to-gedyre in a lufe, and 3it þat lufe ware multipliede als  
 mekiþ als manes herte moghte thynke, 3it it moghte na thyng  
 atteyne to þe lufe þat Godde oure fadyre hase vn-tiþ vs þare  
 where we are hys enmys. And þat saþ we wele see thurgh þe  
 8 grace of Godde, if we se one what manere he es oure ffadyr, and  
 whatt he hase don for vs. Wit þou þat when God made aþ  
 creaturs of noghte, we rede noghte þat he made any creature tiþ  
 his lyknes bot man allanne; and þare-fore Godd he es, and makere  
 12 of aþ thynges of þe worlde, bot he es noghte þaire fadyre; bot  
 vn-tiþ vs, thurghe his awen myghte fuþ of mercy, es he Godde  
 and makere and ffadyr, ffor þat oure saule es lelly lyke vn-tiþ þe  
 lyknes of þe ffadyr, and þe Son, and þe Haly Gaste, þat ere hallyly  
 16 a Godde and persons thre. And aþ þis werlde he hase made to  
 serue man, whils mane wiþ duelle in His lele lufe als His awen  
 childyre. Bot als tyte als we twyn fra þat lele lufe, for lufe of  
 þis lyfe, or for any oþer thyng, we losse þe lordchipe of þis  
 20 worlde, and becommes thralles dreryly to þe deueþe, þare we ware  
 be-fore fre, and ayers of þe erytage of þe kyngdom of heuen and  
 to welde þe welthe of þis werlde. Allas! may saye Allas! Allas!  
 what here es a sorowfuþ chaunge, wha sa it vndyrstode! Wit  
 24 þou wele þat here es gret lykyng of lufe,—when Godd þat es  
 with-owttyn begynnynge, and es with-owtten chaungeyng, and  
 duellys with-owttyn endynge, for he es al-pir-myghtyeste and  
 alþirwyseste, and als wa alþire-beste þat mannes herte may  
 28 noghte thynke, in whaym es lufe and joy endles,—here; I say, es  
 takyn of gret lufe, þat he deyed hym to make vs tiþ his awen  
 lyknes righte als we had bene his awen chosen childyre, and  
 moghte hafe lefte vs to be a littiþ vyle matire, als we ware made  
 32 of oure modyr, þat vile es to neuen; or he moghte hafe made  
 vs at his wiþ anykyn oþer bestis, and þan had we dyede to-gedire  
 bathe body and saule. Bot when he hade made vs man,  
 and gafe <sup>1</sup>vs þe saule to his awen lyknes (louede and luffede  
 36 be þat Lorde!) for to be ayers of þe erytage of heuen, and lyfe in

The infinite  
love of God  
to us, His  
foes.

No other  
creatures did  
He make in  
His image.

God's great  
mercy in our  
Creation,

to make us  
His own  
Children,  
instead of a  
little vile  
matter, or  
beasts.

[1 leaf 203,  
back]

þat gret joye *with*-owtten) ende, now es na herte sa harle þat it  
 na moghte nesche and lufe swylke a Godde *with* aȝ his myglite.  
 And his herte suld melte, filled of joy, if it thoghte sothely of þat  
 grace þat oure Lorde hase don) tiȝ vs by-fore aȝ oþer creatura. 4  
 And ȝitt did he mare thurghe his mekiȝ mercy. ffor whene we  
 ware thurghe oure sorowfuȝ syn) twynned fra Godde, oure  
 sweteste ffadire, and be-come thralles to þe iȝ gaste, than he,  
 thurghe hys maste mercy, sente his awen) Sonne, þat *with* hym es 8  
 Godde in his Godhede, for to take flesche and blode of þe Virgyn)  
 Marie, mayden) and modyr, lastand in joy; and one þis manere  
 to suffer did he þe dede. In state of thraȝe tuke he oure flesche to suffre  
 þe gylteste pouerte, and schame, and noyes, and payznes, þat neuer 12  
 dyd iȝ ne na maner of syn), and sythen) delyuerde Hym tiȝ þe  
 vileste dede and þe schamefulleste þat man moghte thynke, to  
 delyuer vs wreches of sorowfuȝ bandis, and of þe pynand pre-  
 sou) puttid in heȝ, and to make vs to *comme* tiȝ þe heghe heuen), 16  
 whare we saȝ be als kynges corounde in blyse, if we do þe *with*  
 of þat swet Lorde, þat for vs ordeynede hym to dye one þe crosse  
 als þofe he had benne a wykkid thefe. Dere ffrende, nowe hase  
 þou here twa thynges in þe whylke Godde hase schewede vs þat 20  
 he es oure fadire, and þat he lufes vs als his awen) chylde, þare  
 we are agayne hym) *with* oure wykked syn). The firste es, þat  
 he made vs tiȝ his awen) lyknes; and þe toþer es, þat he boghte  
 vs fra presoun) *with* his precyouse dede of his manhede. ffor þe 24  
 fyrste es man halden) tiȝ hym for to lufe hym *with* aȝ his herte.  
 Bot þan may þou aske ‘what saȝ I do hym for þe toþer thyng?’  
 ffor if I saȝ *with* pouerhede lofe Godde þe ffadyr, and lufe Hym  
 and serue Hym *with* aȝ my saule and *with* aȝ my herte in aȝ 28  
 thynges, for-þi þat He made me of noghte and gafe me saule aftir  
 his<sup>1</sup> awen) lyknes (als it was commandyd in þe alde lawe be-fore  
 Godde was borne and be-com man for vs), what moghte I now do  
 Hym when) He for me, wrechid synnere, sa mekiȝ Hym lawede 32  
 þat He walde be-come man), and He gafe Hym to me when) He  
 thurghe His sweteste mercy walde dye for me, and of þe maste  
 noyouse and þe maste vile dede þat euer was thoghte? I wate  
 neuer what I may say here, ffor if I myghte lyffe a hundrethe 36

God's great  
mercy in our  
Redemption.

He sent His  
own Son,  
to take flesh,

to suffer

and die the  
vilest death,  
to free us  
from hell  
and bring us  
to heaven.

What service  
can we ren-  
der unto God  
for His good-  
ness?

[<sup>1</sup> MS. his  
his]

We cannot  
repay Him  
for His  
mercy.

3ere, and if I moghte in þat tym, ilk a day at a tym, dye als vile  
 ded als he for me dide, ȝit ne ware it noghte ynence his gret  
 gyftez, when he es sothely said Goddes Sonne of heuen, and gafe  
 4 hym selfe tiȝt vs þat tynte was thurgh syn, and put in to þe pyne of  
 helle, and þare in þe dispytte of hym seruede to þe deueth. How  
 sulde we þan ȝelde hym þe gude gret gyfte, when he walde sende  
 his awen Sone to be pynede for oure syn? Now I saȝ lere the,  
 8 if God gyffe me grace, how oure dere ffadir askes nane oþer store  
 bot that we with herte knawe oure awen ffebillnes and oure  
 wrechidnes þat we haue for oure awen syn. <sup>1</sup>Thane saȝ we be  
 in bitternes of penance, and crye tiȝt hym faste mercy, þat he vs  
 12 saue for his haly name; ffor of oure selfe haue we noghte hym for  
 to ȝelde: þarefore said the prophete in þe psalme, **Quid retribuam**  
**Domino pro omnibus que retrebuisti michi? Calicem salutaris**  
**accipiam et nomen Domini invocabi, &c.**, þat es, 'what saȝ I  
 16 ȝelde to God for aȝ his gud gyftes *that* he me gyffes als Lorde  
 with-owtten my deserte? The coppe of hele I saȝ take, and calle  
 þe name of my lorde.' The cope of hele where-of dranke oure  
 Lord Ihesu oure Saueour, þat es the bytternes of the penance in  
 20 his grete pynes, and þat man in aȝ his thoghtes calles Godez  
 name, þat sothefastely knawes þat he hase noghte of hym selfe  
 bot sorowe and syȝne. And wit thou, þat if sothefastenes be sett  
 faste in thi saule, þe mare þat þou knawes þe for wrechide and  
 24 febyȝt, þe mare saȝ þou meke þe, and calle one hys mercy. And  
 þus it was of oure swete Lady, mayden and modyr, ffor scho had  
 mare of grace þane any in this lyfe man or woman þat euer was  
 borne, tharefore scho helde hir lesse and lawere þan any oþer  
 28 wyghte, and mare cryede scho mercy þan any oþer man, when  
 sothefaste Goddes Son lighte in hir wambe. My dere frende, so  
 now aftir-warde why oure Lorde Ihesu kennes vs in þe Gospelle  
 to say 'oure ffadire,' and noghte 'my ffadir,' ffor by þat with he  
 32 kenn vs þat we suld gedyre aȝ men with vs in oure prayers; ffor  
 aȝ ere oure brethire, crystende and vncristende men; ffor þat aȝ  
 of a gouernaylle haue we a ffadyr; and þat þou may þis thyng  
 thurgh þe grace of God clerelyere see, gyffe gude entente tiȝt  
 36 þat at I say. Hym calles þou thi fleschely broþer þat hase his

REL. PIECES.

D

God only re-  
 quires of us  
 contrition  
 and  
 humility.  
 [1 leaf 204]

[2 MS. do-  
 mini]

Such humil-  
 ity and  
 meekness as  
 was in our  
 Lady.

What is  
 implied by  
 Our Father?

The duty of  
brotherly  
love.

[1 leaf 204,  
back]  
God the lov-  
ing Father  
of all His  
creatures.

We may  
therefore  
trustfully  
call upon  
Him.

body of þe same man) and woman) of whaym þou hase thyne,  
thane saþ þou wele halde hym þi brother, þat hase his saule of  
þe same fadir of heuen) of whaym þou hase þi saule, and of  
swylke a kynd, and of swylke a lyknes; ffor als wele made 4  
Godde ilke man) tiþ lyknes of þe Trinite, als He did þe; and þis  
broþerhede mare suld we lufe, and mare dere halde þan þe broþer-  
hede of þe flesche, in als mekiþ als þe saule es mare nobyþ þan  
þe flesche, and in als mekiþ als Godde oure fadir of heuen) es 8  
mare nobiþ and mare for to lufe þan oure fleshly fadir. And  
þat suld we do if we saghe als clerely wiþ oure gastely eghe als  
we do wiþ oure bodyly eghe. Bot for-thy þat we see noghte  
bot wiþ þe fleshely eghe, als it ware bestes, we hafe na know- 12  
ynge ne na lufe bot of þat broþerhede þat commes of þe flesche  
stynkande and foule. Allas! Allas! what sorowfuþ thyng  
thus hase blyndid vs! Certis na thyng mare blyndis manes  
saule þane lufe of erthely thyng þat sonne takes ende. ffor-þi 16  
behufes mane lefe his propire wiþ, if he wiþ perfytly knawe þe  
lufesomest brotherhede. Whare-of now mekiþ I hafe spoken, ffor  
whate-sa-euer we hafe in body or in saule, of gudnes or of faire-  
nes, <sup>1</sup>we hafe it of oure fadyr of heuen), Godde, þat es tiþ vs fadir, 20  
and euenly tiþ aþ his creaturs; noghte anely for his makynge of  
noghte, ne for his gouernynge of his grace, for his purchasyng  
þat he made of vs þat ware tynt childir, wiþ his flesche and his  
blode þat he for vs gafe, als Saynt Austyn) þe nobiþ clerke witnes. 24  
He sayse, þe ffadir gaffe his Son), thurgh whaym he walde by vs  
thralles; he gafe þe Haly Gaste, thurgh whaym he walde pur-  
chase þe thralles in his childire. þe Sonn he gafe in pryse of  
raunson), þe Haly Gaste in preuelege of purchase; and þar-fore 28  
þe ffadir kepis hym selfe in erytage tiþ his childir þat he pur-  
chase. And þare-fore, dere frende, na man) saþ mystrayste of þe  
lufe of his swete ffadirhede and of his dere pete, ffor mare es his  
mercy þan) aþ oure wykkednes; ffor wha sa calles tiþ hym wiþ 32  
aþ his herte, wiþ-owten) faille he wiþ here hym), for he es fuþ  
of mercy. And þare-fore, als I be-fore saide, wiþ jernynge of  
saule and certayne trayste, calle appon) hym trewely wiþ aþ thi  
herte. He es þi ffadir pereles þat purchaceceþ þe pees; and saye 36

traystely tiH hym), als hym selfe vs lerede, *Pater noster qui es in celis*, pat es to say, Oure ffadir *that* es in heuen; *sanctificetur nomen tuum*, pat es to say, halyed be pi name; *adueniat regnum tuum*, 4 it com) pi kyngedom; *fiat voluntas tua sicut in celo et in terra*, pi wiH be donne swa in erthe als it es in heuen), *panem nostrum cotidianum da nobis hodie*, oure ylke day brede þou gyffe vs to day; *et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*, and forgyffe vs oure dettis als we forgyffe our dettours; *et ne nos inducas in temptationem*, and suffire vs noghte be ledde in-to fandynge; *set libera nos a malo*, bot delyuer vs fra aH iH thyngis. Amen! pat es to say, Swa mot it be! Now, my 12 dere frende, þou saH wyt þat þis oryson) passes aH oþer prayers pryncypally in twa thynges, pat es to say, in worthynes and in profyte. In worthynes, for þat God hym selfe mad it, and for-thi do þay gret schame and gret vnreuerence tiH Ihesu Goddes Son), 16 þat takes þam) tiH wordis rynnand and curius, and leues þe prayere *that* he vs kennede, þat wate aH þe wiH of Godde þe ffadire, and þe whilke orysone commes mare tiH his plesynge, and whate thynges þe wrechede caytyfe hase myster at pray fore. Als wa, 20 als I hafe sayde, he wate anely aH þe ffadir wyH, and he wate aH oure nede; and þare-fore a hundrethe thousande er dyssayuede with multyplicacione of wordes and of orysouns; ffor when þay wene þat þay hafe grete deuocyon), þam) hafe þai a fulle fleschely 24 lykyng, ffor-thy þat ilk a fleschely lykyng delytes þam) kyndely in swylke turnede langage; and þare-fore I walde þat þou war warre, ffor I say þe sykerly þat it es a foule lychery for to delyte þe in rymmes and slyke gulyardy; 3it one a-noþer syde, Saynt 28 Austyne, and Saynt Gregore, and oþer halowes þat prayede als was paire lykyng. I blame noghte prayers, bot I blame þase þat leses þe prayere of Godde þat hym self made and lerede vs for to pray, þat es *pater noster*, and takes þam) tiH þe oryson of a 32 synfuH Saynte whare þay fynde it wretten; ffor oure Lorde Ihesus<sup>1</sup> hym selfe sayse in the <sup>2</sup>GosepeH, when 3e wiH praye, prayes noghte with many wordes, bot prayes one þis manere, *pater noster &c'*. Dere frende, 3it saH þou wit, one anoþer syde, 36 þat þe *pater noster* passes aH oþer prayers in worthynes, ffor

The Lord's Prayer before all other prayers.

It is foul lechery to delight in rymes and such folly.

Those that leave the Lord's Prayer for others are to blame.

[<sup>1</sup> MS. The]  
[<sup>2</sup> leaf 205]

The Lord's Prayer contains all things which we need to ask.

[1 MS. of of]

How we pray to be delivered from evil.

How we pray for good.

What is taught by the words 'Our Father which art in heaven.'

Truth or faith is believing what cannot be seen.

pare-in es contende aȝ thynges what sa we haue myster of, tiȝ þis lyfe or tiȝ þe toþer; ffor we praye þare-in Godde the ffladyr, þat he delyuer vs of aȝ illes, and þat he gyffe vs aȝ gudes, and þat he make vs swylke þat we may neuer do iȝ, ne þat we may 4  
 noghte fayle of<sup>1</sup> gude. And now aȝ þe iȝe þat vs greues, ouþer es it ille þat es donne, or it es iȝe for to com, or elles it es ille þat we suffire now. Of þat ille þat es donne and passede, we praye oure swete Lorde þat he delyuer vs þer-of, when we say 8  
*Dimitte nobis debita nostra, &c.* We pray hym delyuer vs of iȝ þat es for to com, when we say *et ne nos inducas in temptationem*. Of illes þat we suffire now, we praye hym þat he delyuer vs, when we say *set libera nos a malo*. Ȝit, dere ffrende, 12  
 on anoþer syde, wit þou þat aȝ maner of gude þat es, ouþer it es erthely gude, or gastely gude, or gude lastande endles; ffor erthely gude, we praye when we say *panem nostrum cotidianum da nobis hodie*; ffor gastely gude, we praye when we say *fiat* 16  
*voluntas tua sicut in celo et in terra*; ffor endles gude, we praye when we say *adueniat regnum tuum*; and confermyng of aȝ this we praye, when we say *sanctificetur nomen tuum*. Now, my dere frende, þese ere seuen prayers of þe ewangelle þat oure Lorde 20  
 Ihesu Criste kennede tiȝ his dyscypils. And þou saȝ wit þat þese foure wordes þat comes be-fore, þat es to wit, *pater noster qui es in celis*, leres vs how we saȝ praye, and what oure selfe saȝ be in prayere; ffor we saȝ in ylke ane oryson haue foure 24  
 thynges, þat es to say, þerfite lufe tiȝ hym tiȝ whaym we praye, and certayne trayste to haue þat at we praye fore, and stabiȝ trouȝth in hym in whaym we trowe, and sothefaste mekenes of þat, that of oure selfe na gude we haue. Þerfite lufe es vndi[r]- 28  
 standen in þis worde *pater*, ffor ilke a creature kyndly lufes his ffladir. Certayne trayst es contende in þis worde *noster*, ffor if he be ours, þan may we sekerly trayst in hym þat he es halden tiȝ vs. Stabiȝ trouȝthe es taken in þise wordes *Qui es*, ffor 32  
 when we say *qui es*, þan graunt we wele þat Godde es þat we neuer sawe, and þat es ryghte trouȝthe, ffor trouȝthe es na noþer thyng bot trowyng of thyng þat may noghte be sene. Sothefaste mekenes es betakynde in þis worde *In celis*, ffor when we 36

- thynke how he es heghe in joy, and how we are here lawe in besynes, than we are mekide. Bot when we hafe festenede pere foure thynges in oure hertes, þan may we hardly praye, and saye
- 4 with aȝ oure affeccyon), *Sanctificetur nomen tuum*, þat es to say, 'Hallowed be Thy Name.'
- haly be *thi* name; als swa stabiȝ þi name, þat es, ffadir, in vs, þat we be one þat manere þi childre, þat we do na thyng þat be agaynes þi wiȝt, and *that* euer mare we doo þat at commes to þi
- 8 plesynge, thurgh grauntynge of þi grace. And for-thi þat we may noghte euer mare do þat perfiteȝ whyls we ere in þis caytifede worlde, þarefore pray we þus and sayse, *Adueniat regnum tuum*, þat es to say, it comȝ till vs þi kyngdom), þat we
- 12 regne in þe, Ihesu, in þis lyfe thurgh *thi* grace, and þou in vs in þe toȝer lyfe thurgh joy. And þis ilke we praye for þase þat are in purgatorie. and for-thi þat we neuer mare may hafe <sup>1</sup>parte with joye of heuen) if we do noghte *thi* wiȝt in erthe, þarefore we
- 16 praye thus, *fiat voluntas tua sicut in celo et in terra*, þat es to say, *thi* wiȝt be donȝe, als in heuen), swa in erthe. Als wa say make vs to do þi wyȝt, þat es to say, þou gyffe vs grace to do aȝ þat þou commandes, and to lefe aȝ þat þou defendis, and þat swa in
- 20 erthe als in heuen), þat es to say, als Michaelle, and Gabrielle, and Raphaelle, cherubyn) and seraphyn), and aȝ þe oȝer angeȝs and archangeȝs, and aȝ þase þat are ordeynede to þe endles lyfe in joy, in ilke a kynde, in ilke ane ordire, and in ilke ane
- 24 elde, *thi* wille duse; and for-thi þat we may noghte do þi wiȝt whiȝt we lyffe in þis body if þou ne sustayne vs noghte, þarefore say we þus, *panem nostrum cotidianum da nobis hodie*, þat es to say, oure ilke day brede þou gyffe vs to day; als swa
- 28 say thou, gyffe vs fforce in body and in saule, and hele if it be þi wiȝt of þe tane and offe þe toȝer. And here es for to wit þat þare es thre maners of brede, þat es bodyly brede, þat es to say, ffode and clethyngȝ; þare es brede gastely, þat es to say,
- 32 of haly wrytte þe leryng; and þare es þe brede of eukaryste, þat es þe grace in þe sacrament of þe autere, for to comfortȝe þe kynde of þe tane and þe toȝer. Bot for-thi þat we ere worthi na gudnes whiȝt we ere bownden) in synn), þarefore say we
- 36 þus, *Dimitte nobis debita nostra, sicut et nos dimittimus debi-*
- 'Thy king-  
dom come.'
- [leaf 205,  
back]
- 'Thy will be  
done in earth  
as in heaven.'
- as Raphael  
and the  
Archangels  
do it.
- 'Give us this  
day our daily  
bread.'
- Three kinds  
of bread.



'Forgive us our trespasses, as we forgive them that trespass against us.'

*toribus nostris*, þis es to say, ffor-gyffe vs oure dettis als we forgyffe oure dettours: þou saht wyt þare oure synns byndis oure dettours to pynne, þare-fore we pray Ihesu to for-gyff vs synnes, þat es to say, aht þat we hafe synnede in thoghte in worde and in dede; and þat ryghte als we for-gyffe tiht þase þat hase mysdone agaynes vs. And for-þi þat a lyttiht vs helpes to hafe forgyfnes of syn, if we may noghte kepe vs fra syn, þare-fore pray we þus,

'Lead us not into temptation.'

*et ne nos inducas in temptationem*, and þis es to say, lede vs 8 nohte in-to na fandynge; als swa say, suffere vs noghte be ouer-commen in fandynge of þe deueht, ne of þe flesch, ne of þe werlde. And noghte allanly we pray þat we be delyuered of aht euyht fandynge, bot als wa we pray þat we be delyuered of aht iht 12

'But deliver us from evil.'

thyng, when we say, *set libera nos a malo*, and þis es to say, bot delyuer vs of aht iht thynges, þat es, of body and of saule, of syn and of pyne, ffor syn þat now es or saht be. Say we Amen, þat es to say, swa be it! and for-thi sayse oure Lorde Ihesu Criste in þe 16 Gospelle, what sa þou prayes my fadir in my name, he saht do it; and þer-fore say at þe ende, *per Dominum nostrum Iesum Christum, filium tuum, &c.* And now, my dere frende, vndirstande

When the words are said with the mouth their meaning ought to be thought of in the heart.

noghte þat þou saht say þi *pater noster* with mouthe, als I hafe it 20 here wretyn be-fore þe. Bot say aht anely þe nakede lettir with þi mouthe, and thynke in þi herte of this þat I hafe said here, of ilke a worde by it selfe; and rekk noghte þof þou ne multiply many *pater nosters*, ffor it es better to say a *pater noster* with 24

Devotion the important thing.

gude deuocyon, þan a thousande with-owtten deuocyon; ffor þus sais Saynte Paule appertly: he sayse, 'me ware leuer say fyve wordes in herte deuotely, þane fyve thousande with my mouthe

[leaf 206]

<sup>1</sup>with-owtten lykyng.' And one þe same manere saht þou say 28 and do at thyne offece in þe qweire, for swa sayse þe prophete, *Psallite sapienter*, and þat es to say, synges and versy wyesly, þat es, to say or to syng wyesly, þat es, þat thi herte be one þat at þou saise; and one þat at oþer saise, þat þou here it besyly; ffor if þi 32 body be at thi seruyce, and þi mouthe speke one a wyse, and thi

Also sing and verse wisely.

The mischief of indevout service.

herte thynke of wrechidnes caytefly, þan es þou twynned; ffor when þou swa es twynned, þou tynes þe mede of þi seruyce, ffor þe awe to serue Godde with aht þi herte, with aht thi saule, and 36

with aȝ þi vertu, and swa þou may pay þi Godde. Bot þare es  
many thynges þat ere cause of swylke wrechede twynnyng, als  
mete, drynke, reste, clethyng, layke, discorde, thoghte, laboure,  
4 hethyng. These makes hippyng, homeryng of medles momel-  
lyng. And þare-fore take kepe what oure Lorde Ihesu Criste  
saise in þe Gospele. ffirste he saise, 'sekes þe kyngdom of heuen),  
and aȝ þat ȝe hafe myster of saȝ be gyffen) ȝowe with owttyn)  
8 any askyng.' Thare-fore, dere frende, þou saȝ wit what þou saȝ  
hafe in þe blysse of heuen): wit þou wele þat þou saȝ hafe seuen)  
gyftes in body and seuen) in saule, þat es to say, ffairnes in body  
with-owttyn) fylth, lyghtenes with-owttyn) slewth, fforce with-owt-  
12 ten) ffablesce, ffrenes with-owtten) thralledome, lykyng with-owt-  
ten) noye, lufelynes with-owttyn) envye, hele with-owttyn) sekenes,  
lange lyfe with-owttyn) ende. Thou saȝ hafe in saule, wysdome  
with-owtten) ygnorance, ffrenchipe withowtten) hatredyn), accorde  
16 with-owtten) discorde, myghte with-owtten) wayknes, honour with-  
owtten) dishonour, sekirnes with-owtten) drede, joy with-owtten)  
sorowe. Bot þe wrechis in helle, aȝ þe reuerce, both in body  
and in saule; þat es to say, ffylth with-owttyn) ffairnes, slouth  
20 with-owtten) lyghtenes, ffablesce with-owtten) force, thralledome  
with-owtten) ffrenes, angwyse with-owtten) lykyng, sekenes with-  
owtten) hele, ded with-owtten) ende. Thare saȝ be in þair saules,  
ygnorance with-owttyn) wysdome, hatredyn) with-owtten) lufe, dis-  
24 corde with-owtten) accorde, ffablesce with-owtten) powere, schame  
withowtten) honour, drede with-owtten) sekernes, and sorowe  
with-owtten) joy. And for þis saȝ <sup>1</sup>þou seke with aȝ þi myghte  
þat þou may wyn) þe joye of heuen); ffir þare es sa gret joye, and  
28 sa mekiȝ swettnes, þat if þou myghte lyffe fra þe begynnyng of  
þe worlde vn-tiȝ þe ende, and hafe aȝ þe lykyng þat þou couthe  
ordeyne, ȝit þou sulde with gret ryghte lefe aȝ þase, for to be a day  
in þe joy of heuen). And thus endys þe toȝer degre of contem-  
32 placyone, þat es to say, þe contemplacione of haly writte; of þe  
whyke if þou take gud kepe in þi herte, it saȝ be lyghte vnto  
þe ilke a worde to halde. One ane oȝer syde, if þou hafe mater  
to speke vn-to þe clerkez, be þay neuer sa wyse, or to lowde men,  
36 be þay neuer so ruyde, of þe clerkes þou mofe som matirs of þis,

Causes of  
inattention  
to prayer.

# XVIII.

The gifts that  
the faithful  
shall have in  
heaven.

The penalties  
of hell.

[1 MS. this  
salle this  
salle]  
Therefore  
strive to win  
the joys of  
heaven.

This is suf-  
ficient of the  
second part  
of Contem-  
plation.

and als wa at þou may lere more. And when þou spekes tiht  
 [1 leaf 206] sympiht men) and ruyde, <sup>1</sup>gladly þou lere þam) with swettnes; ffor  
 þou hase enoghe whare-of þou may speke, and how þou saht þi  
 lyfe amende and gouerne, and oþer mennes als wa. 4

**T**he thirde degre of contemplacyon) es in Godde Hym selfe.

**XIX.**  
 The third  
 part of con-  
 templation  
 is of God.

The man-  
 hood of  
 Christ.

Some part of  
 it to be  
 thought of at  
 each of the  
 seven hours.

And þat may be on twa maners, þat es, with-owtten) in his  
 manhede, and jn, in his Godhede so blyschede. ffor þus saise  
 Saynt Austyn): ffor-þi be-come Godde man), ffor to make mane to 8  
 se Godde in his kynde; ffor wheþer som) he ȝode with-in or with-  
 owtten), euer mare moghte man fynde pasture; with-owtten), thurgh  
 consederacyon) of his manhede; with-in, thurghe contemplacyon)  
 of his Godhede. Of his manhede saht þou thynke thre thynges, 12  
 þe meknes of his incarnacyon), þe swetenes of his conuersasion),  
 and þe grete charite of his passiona. Bot þis may þou noghte  
 do aht att anes; and þare-fore hafe I twynned the thaym by þe  
 seuen) houres of þe daye þat þou saise in þe kyrke, swa þat nan) 16  
 houre passe the þat þou ne saht be swetely occupyede in þi herte.  
 Bot nowe for to do þis, þan saht þou wit þat tiht ilke ane houre  
 of þe daye es dowbyht medytacyon), ane of his passyon), and  
 anoþer of þe toþer seson). Now, dere frende, be-fore matyns saht 20  
 þou thynke of þe swete byrthe of Ihesu Cryste alþer-fyrste, and  
 sythyn) eftyrwarde of his passion). Of his byrth, saht thou  
 thynke besyly þe tym), and þe stede, and þe houre þat oure  
 Lorde Ihesu Criste was borne of his modir Maria. þe tyme 24  
 was in myd-wyntter, when) it was maste calde; þe houre was at  
 mydnyghte, þe hardeste houre þat es; þe stede was in mydwarde  
 þe strete, in a house with-owtten) wallis. In clowtis was he  
 wonden), and als a childe was he bunden), and in a crybbe 28  
 by-fore ane oxe and ane asse þat lufely lorde layde was, for þare  
 was na noþer stede voyde. And here saht þou thynke of þe  
 kepyng of Marye, and of hir childe, and of hir spouse Ioseph—  
 wat joye Ihesu þam sente. Thou saht thynke also of þe hyrdes 32  
 þat saw þe takyn) of his byrthe, and þou saht thynke of þe swete  
 felachippe of angehts, and rayse vpe thi herte and synge with  
 þam), *Gloria in excelsis Deo, &c.* Of þe passion), saht þou thynke

**XX.**  
 The Birth  
 and Betrayal  
 before Ma-  
 tins.

The Birth in  
 midwinter,  
 at midnight,  
 in a shed.

**XXI.**  
 The mocking

how þat he was at swylke a tym) of þe nyghte betrayed of his 36

descyple, and taken) als a traytoure, and bownden) als a thefe,  
 and ledde als a felon. Be-fore pryme, þou saht thynke of þe  
 passion) of Ihesu and of his joyfuht ryssynge. Of his passyon),  
 4 saht þou thynke how þe Iewes ledde hym in-to þaire counsaile, and  
 bare false wytnes agayne hym, and put appone hym þat he had  
 saide blasefeme, þat es, sclandyre in Godde; and þat he had said accusations,  
 þat he suld haue destroyede þe temple of Godde, and make agayne  
 8 anoþer with-in the thirde day; and þan) þay bygan) to dryfe hym  
 tiht hethynge, and to fulle hym als a fule, and spite one hym) in  
 dispyte in his faire face; and sythyn) thay hide his eghen), and  
 gafe hym) bofetes grote, and sythen) asked hym) whate he was beating,  
 12 þat hym smate; and sythen) þay ledde hym drerly to þe dede, death,  
 and 3itt neuer he sayde tiht thaym anes why þay swa dyde. (1 leaf 207)  
 Many othre wykkydnes þay dide hym, þat lange ware to telle.  
 3itt be-fore pryme saht þou thynke of þe haly ryssesynge; þat at þat  
 16 tyme of þe daye Ihesu joyfully rase fra dede to lyfe, when) þat he  
 hade destroyede helle, and delyuerede haly sawles owte of þe  
 powere of þe deuelle. 3itt be-fore vndrone saht þou thynke of XXII.  
 þe passion) and of þe witsondaye. Of þe passion) saht þou  
 20 thynke, how þat tyme oure Lorde Ihesu Cryste dispytously was  
 dyspuyled, nakkynde and bownden) tiht a tree in Pylate house,  
 and swa wykkedly scourged and dounge), þat of his swete The scourg-  
 body, fra þe heued tiht þe fute, noghte was lefte hale; and at þat ing and tho  
 24 ilke houre þou saht thynke of þe witsonnday, how þe tym) of þe  
 day oure Lorde Ihesu Criste sente þe Haly Gaste tiht his disciples,  
 in liknes of fyre, and of tunnges, in takynnyng þat þay sulde hafu giving of the  
 abowndance in worde and brynnyng in lufe, and þat ryghte es Spirit before  
 28 þe purueance of oure Lorde puruayde; ffor in twa maners þe Undroun.  
 wykked gaste be-gylede man) in paradyse, þat es to saye, with  
 wykked) entycement of his tunge, and with þe caldnes of his  
 venym). and for-*thi* come *the* Haly Gaste in lyknes of tung  
 32 agayne *the* entycement of *the* deuelle, and in fyre for to distruye  
*the* caldnes of his venym). Be-fore myddaye saht þou thynke of XXIII.  
 þe anunciacyon) and of Ihesu passion). of þe anunciacion), saht þou The Annun-  
 thynke of þe grete mercy of oure Lorde Ihesu Cristo, whi þat he ciation and  
 36 walde be-come man), and ffor vs suffire þe dede in þat swete Crucifixion  
 before mid-  
 day.

manhede, sen) he moghte hafe boghte vs agayne on oper manere. And pat dyde he, for tiȝ drawe tiȝ hym) *thi* lufe. ffor if ane hade bene pi maker, and anoper thi byere, and hade sufferde in thaire bodyes aȝ oure sorowe for to by aȝ oure lufe, than hade noghte 4 oure trouthe bene anely in ane. Off þe passion, saȝ þou thynke at þat houre how oure Lorde Ihesu was done one þe Crosse be-twyx twa thefes, ane one his ryghte syde and anoper one his lefte syde; and hym selfe þay hangede be-twix þam) twa, alls mayster of 8 thefes; ffor if aȝ þe sekenes of þis werlde and aȝ þe sorowe ware in þe body of a man) anely, and þat man myghte consayfe alls mekiȝ noye and angwysce and sorowe in his body als aȝ þe men) of þis werlde moghte thynke, ȝitt it ware fuȝ littiȝ, or eȝs noghte, 12 to regarde of þe sorowe þat he sufferde for vs ane houre of þe daye. Be-fore nonne saȝ þou thynke of þe passion) and of þe gloriouse ascencion). Of þe passione saȝ þou thynke, þat at swylke a tym) of þe daye dyede þe makere of lyfe for pi lufe. And here 16 saȝ þou thynke of þe wordes þat Ihesu spake on) þe crose, and of þe foure takyns) þat be-fette in his dede. The fyrste worde was þis þat he spake, ‘ffadire, for-gyffe þam) þis syn), for þay wate noghte whate þay doo.’ The tother worde was þis þat he said to 20 þe thefe, ‘ffor sothe I say the, þis day saȝ þou be *with* me in *paradyse*.’ The thirde was þat he saide to his modire, of Sayne Iohan his cosynne, ‘Woman), lo þare thi son)!’ And to þe discypyle saide he, ‘Manne! lo, þare thy modire!’ The ferthe worde þat 24 he saide was this, ‘Godde, my Godde! <sup>1</sup>whi hase þou lefte me þus?’ The fyfte was, ‘*Scicio*,’ þat es to say, ‘I haf thriste.’ The sexte worde was this, ‘*In manus tuas Domine*,’ &c whilke es for to saye, ‘ffadir, in-to pi hanndis I gyffe my sawle.’ The seuende 28 worde was þis, ‘*Consummatum est*,’ þat es to say, ‘Now es þe prophceye fulfillede;’ and *with* þat worde he helde his hede downe, and gafe þe gaste. Now þe takyns) þat ware in his dede ere 32 pire. ffirste, aȝ þe erthe by-gane to tremble, and þe vaile of þe 32 temple braste in twa and felle down), þe stanes raue in soundire, þe graues opynede and þe dede men rase, and þe sonne *with-drewe* his lyghte fra þe werlde fra myddaye to nonne. Of þe ascencione saȝ þou thynke, *that* swylke a tym) of þe daye wente 36

How Christ  
was crucified  
between 2  
thieves.

XXIV.  
The Death  
and Ascen-  
sion before  
None.

The words of  
Jesus on the  
Cross.

[1 leaf 207,  
back]

The tokens  
of Christ's  
death.

vpe oure lorde Ihesu Criste in-tiſt þe mounte of Olyuete, seande his discyple and his swete modire Marie, how he steighe in-tiſt heuen, and sett hym one [his] fadir righte hande, and how his  
4 discyple turnede agayne into þe cete, and ware in fastynge and in prayere vntiſt þe commynge of þe Haly Gaste, and þare ware to-gedire a hundreth and twentty in a house for to abyde þe commynge of þe Haly Gaste, als oure Lorde commande þam  
8 before. Be-fore euensange saſt þou thynke of Ihesu passion and of his supere. Of þe passion saſt þou thynke, how Ioseph of Aramathy purchaste Ihesu body of Pilate, and how þey come to þe crosse þare he hange, and þay brakke the twa thee-banes of þe  
12 twa thefes. And þare was a knyghte redye with a spere, and perchede þe syde of Ihesu, and smate hym to þe herte; and als sone come rynnande downe þe precyouse blode and watire. And þat was the rawnsone of þe whilke I be-fore spake—louede be that  
16 Lorde! And þan Ioseph tuke hym downe of þe crosse, for-þi þat na bodye sulde duelle on þe crosse in so hye a daye als was one þe morne. Of þe supere of Ihesu saſt þou thynke, how þat tym he gafe his precyouse flesche and his blude, in lyknes of brede  
20 and of wyne þat we may see; and it es sothefastely flesche and blude of Ihesu Criste, þat we may noghte see with bodyli eghen. þe thirde thyng es gastely, þe grace þat we rescheyue when we take þat flesche and þat blude. We se þare lyknes of brede and  
24 of wyne, and it es noghte; bot we trowe þat þare es sothefastely þe flesche and þe blude of Ihesu Criste. And noghte forþi þe lyknes of flesche ne may we noghte see. And þare-fore þare whare we sulde hafe vgglynes als vn-tiſt oure body, for to ete  
28 flesche, and drynke blude of man, oure Lorde Ihesu Criste turnede his flesche and his blude in liknes of brede and of wyne, for to comforte oure bodily witte thurghe swylke fude als we are wounte for to see, and als wa for to helpe oure trouthe,  
32 thurghe þat þat we see a thyng and trowes anoper. And þare-fore, dere frende, when þou saſt gaa for to reschaife þat swete flesche and þat blude of Ihesu thi saueour, luke at þou haue verray contricyon, and repentance, and clensynge of thi syn in  
36 thi herte, ffor þare þou ressayfes in sacrament reghte als þou

XXV.

The taking down from the Cross and the Lord's Supper, before Evensong.

The supper of the Lord.

The bread and wine are truly Christ's body and blood.

The disposition required in us.

- ressayfede hym) in flesche and blude—blescede be þat grace !  
 XXVI. Be-fore complyn) saH þou thynke how þat Ioseph and Nicodemus  
 [1 leaf 208] wande Ihesu <sup>1</sup>body in faire schetis, and enoynte it with precyouse  
 Before Com- oynementes, and laide it in a monumente of stane, and sett paire 4  
 pline, the Agony and the Burial.  
 seles apon) þe stane, and knyghtes þat sulde it kepe. The toper  
 [2 MS. the] thynges þat þou saH thynke in þe same tyme es þis, how Ihesus<sup>2</sup>  
 in þe daye of supere, when he had souppede, he ȝode in-tiH  
 a gardyn) with his discyples, and felle downe in orysoun), and 8  
 bygann) for to swete one swylke manere þat þe droppis of blode  
 XXVII. droppede of his blyssede face vn-tiH þe erthe. Now, hase þou  
 matire and manere for to thynke of Goddis manhedes. And  
 The contem- efftirwarde saH þou wit how þou saH thynke one hym in his 12  
 plation of the Godhead.  
 heghe Godhede. To þat saH þou wit þat Godde temperde swa his  
 knaweynge fra þe begynnyng of mankynde, þat he walde noghte  
 aH hally schewe hym to man), ne aH hally hele hym) fra man);  
 ffor if he hade aH hally schewede hym to man), þan hadde trouthe 16  
 noghte bene worthe, and mysbileue had noghte bene þan) ouer-  
 comen); ffor trouthe es of thynges þat may noghte be sene; þan  
 þat at I see, es noghte trouthe; and if he had aH hallily helede  
 fra man), þan had trouthe noghte bene helpede, and mysbileue 20  
 hade bene excusede; and for-thi þan) walde he in party schewe  
 hym), and in party hele hym). Bot now may þou aske me in how  
 many maners he walde schewe hym). I say in twa maners, ane  
 with-in, anoþer with-owtten). With-in he schewede hym) thurgh 24  
 reuelacyon) and thurgh resoun). With-owtten), thurgh halye  
 writte and thurgh creaturs. Thurgh reuelacyon), when) he  
 schewede hym tiH any folke thurgh inspiracion) and thurghe  
 myracle. By resoun), commes he tiH þe knawynge of man) one 28  
 þis manere: Ilke a man) may wele see in hym selfe þat at he  
 es, and þat at he hase bene; bot he may wele wit þat he hase  
 The inward noghte bene ay; and for þat he wate wele þat sum) tym) he began)  
 revelation of God.  
 for to be, þan was þare sum) tym) when) he was noghte. Bot 32  
 when) he was noghte, þan moghte he one na wyese make hym)  
 selfe; and þis segges man) in his creature, ffor he sees ilke a day  
 [3 MS. thay sum) ga and sum) com); ffor-þi, sen) ilke thynges erre, and þay erre  
 of thay ere noghte of] 36  
 noghte of <sup>3</sup>thaym) selfe, þare-fore it be-houes nede þat þare be ane 36

- to gyffe all thynges to be, þat es to saye, of whaym alle thynges are; þare-fore it behoues of force, þat he thurghe whaym alle thynges erre, be with-owtten) begynnyng. ffor if he hade
- 4 begynnyng, than) it behoufede þat he had begynnyng of sum) oper, þan) had he noghte bene þe firste autour and þe firste begynnyng of all thynges. Bot þare was na thyng be-fore hym); þan he come of na noþer, þan) hade he neuer na begynnyng.
- 8 And þare-fore it behoufes, one all maner of þe werlde, þat þare be a thyng þat neuer hade begynnyng; and when) reson) of man) sese of force þat it may na noþer wysse be, þan he begynnys for to trowe stabilly þat a thyng þat was with-owtten) begynnyng,
- 12 þat es awtour, and makere, and gouernere of all thynges þat ere. And hym calles men) Godde by this skiþ, ffor this worde *Deus*, þat es to say, Godde, commes of a worde of grewe þat es called *theos*, and þat es <sup>1</sup>als mekiþ for to say als ane anely Godde. And
- 16 þat betakyns þis worde Godde. And, dere frend, þou awe to wit þat þare ne es bot a Godde; and þou awe to wit þat na gude may faile to Godde. Bot forþi þat swete thyng and gud thyng es comforth of felaschepe, þan may noghte Godde be with-owtten)
- 20 gudnes of felaschipe. Than be-houede it nede þat þare were many person) in Godde, þe hegheste gudnes. And forþi þat felyschepe may noghte be be-twyx faere þan) twa, þare-fore behoues it be, þat in Godde be at þe leste twa person); and forþi
- 24 that felyschipe es littiþ worthe whare þare es nan) alyance ne lufe, ffor-thi it be-houes þat þe thirde person) were in Godde, þat were the alyance and þe lufe be-twyx the twa. And forþi þat anehede es gude and manyhede als wa, þare-fore it behouede
- 28 þat anehede and manyhede bathe were in Godde. And by þis skiþ commes man) to þe knaweyng of Godde, þat he es a Godde in hym selfe, and thre in persones. And þis ilke may man) in hym selfe; ffor he sese at þe begynnyng þat he hase in hym selfe
- 32 powere, and sythen) eftir powere he hase wysdom). And sythen) begane he for to lufe þat wysdom), and þan begynnes he for to knawe apertely þat þare es in þe saule mighte, and of þat mighte commes wysdom), and of thayme bathe comes lufe; and when)
- 36 man) sese þat it es one swylke manere in hym, of þat man) hase

Reason teaches us the external existence of God.

*Deus*, from *Theos*, means one only God. [leaf 27<sup>a</sup>. back]

XXVIII.

And that there must be more than one person in the God-head,

not only 2 persons, but three.

Proof of the Trinity of God.



The three  
Persons of  
the Trinity.

Power the  
attribute of  
the Father,  
Wisdom of  
the Son,  
Love of the  
Holy Spirit.

# XXIX.

Three de-  
grees of  
Contempla-  
tion.

[1 leaf 209]

The nature  
of the Soul.

to wit, þat one swylke maner awe it to be in Godde þat es abouen  
hym, þat es to say, þat in Godde es myghte, and of þat commes  
his wysdomme, and of powere and wysedom bathe comes lufe.  
And for-þi þat of þe fyrste personne commes þe toþer, and owte 4  
of thaym bathe comes þe thyrd, ffor-thi calles he þe firste per-  
sonne, Godde þe ffadire; þe toþer, Godde þe sonne; þe thirde,  
Godde þe Haly Gaste. And for þat it wounte to be thus in-manges  
men, þat þe ffadir was mare ffebiþ þan þe sonne for his elde, and 8  
þe sonne mare vnwyse þan þe ffadire for his ȝouth; and for þat  
a man sulde noghte wene þat it ware swa of Godde, tharefore es  
powere appropirde to Godde þe ffadir, wysdom to Godde þe sonne.  
And for-þi þat þis worde Gaste sownnes sumw hate into fellenes, 12  
ffor-þi es swetnes, lufe, and gudenes appropirde to þe Haly Gaste.  
Oppon þis maner commes man firste to þe knoweinge of his  
Godde, how he es with-owetten begynnynge, and whi he es called  
Godde, ane in substance and thre in persones, and whi þe firste 16  
personne es callede Godde þe ffadir; þe toþer, Godde þe sonne; þe  
thyrd, Godde þe Haly Gaste; and whi powere es appropirde to  
Godde þe ffadir, and wysdom to Godde þe sonne, and gudnes  
to Godde þe Haly Gaste. In swylke manere saþ þou knowe þi 20  
Godde. The fyrste degre of contemplacion es, þat þe saule be  
ledde agayne to þe selfe, and gedire it aþ with-in þe selfe. The  
toþer degre es, þat man see whate he es swa gedyrde to-gedire.  
The thirde degre es, þat he lefte hym selfe abouen hym selfe, 1 and 24  
payne hym for to luke one his Godde in his awen kynde. Bot  
tiþ selfe may he neuer mare comme, vn-tiþ he hafe lerede to resayfe  
ilke a bodyly ymagynacyone erthely and gastely, þat commes to his  
awen herte, owþer of herynge, or of tastynge, or of sweloynge or 28  
of any oþer bodily wite, to refuse it and to defule it, þat it may  
see the selfe swylke as it es with-owetten þe bodye. Tharefore,  
dere ffrende, take gud hede how þe saule es wondirfuþ in þe selfe,  
and howe it es ane in þe kynde, and noghte forþi ȝit it duse 32  
dyuerse thynges; ffor þe selfe, it sese þat at þou sese with thyne  
eghne, heris with thyne eres, swelowes with thi mouthe, smelles  
with þi nese, and al swa þat at þou touches with aþ þi membris.  
Thynke ȝit eftyrwarde, howe þi saule es grete, þat aþ anely with 36

- a thoghte it may comprehende heuen) and erthe, and aȝ þat in  
 thaym) are, if þay ware a hundreth falde grettere þan) þay are or  
 may be. When manes lyfe es grete, and swa nobiȝ þat na  
 4 creature may vndirstande it perfytly, thane grete and nobiȝ es  
 he þat swa nobiȝ thyng made of noghte. He es abouen) aȝ  
 thyng, and with-in aȝ thyng, and with-owtten) aȝ thyng, and  
 be-nethe aȝ thyng. He es abouen) aȝ thyng, aȝ thyng gouer-  
 8 nande ; be-nethe aȝ thyng, berande aȝ thyng ; with-in aȝ  
 thyng, ffulfillande aȝ ; with-owtten) aȝ thyng, abowte-gangande  
 aȝ. Swylke manere of contemplacione engendyr in man) ffaste  
 trouthe and sekire deuocyone. Eftir þis saȝ þou thynke howe  
 12 þat he es large ; ant þat may þou see one many maners. See at  
 þe begynnynge howe þat he es large of erthely gude, how he  
 gyfes his gudes als wele to þe iȝe als to þe gude, in alle thynges  
 þat þou sese in erthe. Sythen) efterwarde see howe þat he es  
 16 large for to fforgyffe ; ffor if a mane hym ane hade donne aȝs  
 mekiȝ iȝe als aȝe þe men of þis werlde moghte doo, ȝitt sulde  
 he be mare redy be þe hundrethe parte for to fforgyffe hym, þan  
 þat caytife sulde bee for to aske of hym forgyfenes. Nowe, my  
 20 dere ffreude, if þou lyfe efter þis kennyng, þan saȝ þou lyfe  
 honourably, and þat es þe fyrste parte of oure sermon) þat I  
 touchede at þe begynnynge ; and eftir þat saȝ þou studye to lyffe  
 lufely als to thyne euencrysten) ; and vntiȝ þat, saȝ þou sette aȝ  
 24 hally þi myghte to lufe and for to be lufede. Thou saȝ lufe aȝ  
 menne in Godde, þat es at say, anely in gudnes, and noghte for  
 þaire fairenes of bodye for to lufe, ne for force, ne for na noȝer  
 bodily vertu ; ffor þay þat lufes in swylke manere, þay lufe noghte  
 28 for Goddes sake ; and for to lufe man) in Godde, es na noȝer  
 thyng bot for to lufe hym) for any thyng þat may noghte be  
 lufede with-owtten) Godde, als for gudnes or for rightewysnes, or  
 for sothefastenes. If we do gude, þane hafe we na frende bot  
 32 gude, ne nane enemy bot iȝ ; and þar-fore pase þat er gude, saȝ  
 we lufe for-thi þat þay er gude ; and þe ille saȝ we lufe for-thi þat  
 þay may be gude. In þis manere lufe þou nathyng bot gudnes,  
 sen) þat þou lufes aȝ thynges for gudnes ; and if þou wiȝ be  
 36 lufede, schewe thi selfe lufely. Ife þou wiȝ be lufely, resayfe

Its power of thought.

The greatness of the Maker of the soul.

The bounty of God.

His great mercy.

XXX.

This knowledge is the way to live honourably, which was the first part of the Sermon.

Next you must study to live in love.

The way to  
show true  
love.

The way to  
live meekly.

Two ways of  
obtaining  
meekness :

[1 leaf 209,  
back]

First, from  
knowing  
ourselves ;

Second, from  
the example  
of Christ.

These three  
things. To  
live hon-  
ourably,  
lovingly, and  
meekly,  
make up the  
perfect life.

these thre wordes *with-owtten* forgetyng! Do þat at man  
biddis þe or praies þe þat gude es ; take þat at man gyffes þe  
and gruche noghte ; and þat at men wil say þe, suffire it mekely,  
and wrethe the noghte. If þou lyfe thus lelely, þan lyfes thou 4  
lufely. Dere *syster* and frende, syen eftirwarde saþ þou studye  
for to lyffe mekely ; and to þis saþ þou cwn wit þat are twa  
maners of mekenes. The tane *commes* of sothefastenes, and þe  
*toþer commes* of charite. <sup>1</sup> By þe firste may þou hafe knaweynge of 8  
thi selfe, ffor thou may noghte in na manere of þis werlde see þi  
selfe whate þou artte in sothefastenes, if þou be noghte mekyde.  
The *toþer* manere of meknes may þou hafe, if thou thynke of þe  
meknes of Ihesu Criste, how þat he mekid hym þat neuer dyde 12  
syn ; and swylke mekenes *commes* clenely of charyte. Now, my  
dere *syster* and ffrende, wate þou whate it es to lyffe honourabili,  
lufely, and mekely, and þat es to lyffe perfity. Now oure swete  
Lorde Ihesu Criste gyffe vs grace, swa Godde for to honour, and 16  
oure euenecristen for to lufe, and oure selfe for to meke, þat we  
may for oure honouryng be honourede, and for oure lufe be  
lufede, and for oure mekenes be lyftede vp in-to þe heghe blysse  
of heuen, þat he boghte vs to Ihesu *with* his swete blude and his 20  
preciousse passion! Amen! *expliculum speculum sancti Edmundi  
cantuariensis Archiepiscopi. Dulce nomen domini nostri Ihesu  
Christi sit benedictum in secula seculorum! Amen!*

## THE ABBEY OF THE HOLY GHOST.

[Thornton MS., leaf 271.]

## III.

RELIGIO SANCTI SPIRITUS. RELIGIO MUNDA.

**O**ff the abbaye of Saynte Spirite, that es in a place that es  
 4 many walde be in religyon), bot þay may noghte, owthir for  
 pouerte, or for drede of thaire kyn), or for band of maryage; and  
 for-thi I make here a buke of þe religeon of þe herte, þat es,  
 of þe abbaye of the Holy Goste, that aȝ tho þat ne may  
 8 noghte be bodyly in religyon), þat þay may be gostely. A,  
 Ihesu, mercy! whare may þis abbay beste be funded, and þis  
 religione? Now certis, norwhare so wele als in a place þat es  
 called conscyence; and who so wiȝ be besy to funde þis holy  
 12 religion); and þat may ilke gud cristyn) man) and woman do, þat  
 wiȝ be besy þer-abowte. And at þe begynnynge, it es by-  
 houely þat þe place of thi conscyence be clensed clene of syn); to  
 þe wilke clensynge, the Haly Goste saȝ sende two maydyns þat  
 16 ere conande, the one es callede Rightwysnes, and þe toþer es  
 called Luffe of Clennes. Thiese two saȝ cast fro þe conscyence  
 and fro þe herte, aȝ maner of fylthe of foule thoghtes and  
 desyris. When) þe place of þe conscyence es wele clensed, than  
 20 saȝ þe grownde be mad lange and depe; and thies two maydenes  
 saȝ be made<sup>1</sup>; þe one es callede Mekenes, þat saȝ make þe  
 grownde depe thorowe lowlynes of hir selfe; the toþer es callede  
 Pouerte, þat makis it large and wyde abowne, þat castis ouer ylke  
 24 a halfe þe erthe owte, þat es to say, alle erthely lustes and worldely  
 thoghtes ferre fro þe herte, þat if þay hafe erthely gudis wiȝ luffe  
 þay for-gete paym) for þe tym), and castis no lufe to þam) nor hase  
 noghte, ne settis noghte for þat tyme þaire hertes no thyng  
 28 one þam). And thies ere callede pure in spyrite, of wham) God  
 spekes in þe Gospelle, and sayse þat 'thaires es þe kyngdon) of  
 heuen)' be thies wordes, *Beati pauperes spiritu, quoniam ipsorum*  
 REL. PIECES.

Because many are hindered from actually taking religious vows, the writer will make a book of the religion of the heart.

The Abbey of the Holy Ghost founded in a place called Conscience.

The Maidens that cleanse the place are Righteousness and Purity.

[1 ? makers]  
 Meekness and Poverty prepare the ground.

They make folk pure in spirit.

The Abbey  
is built on a  
good river,  
The River of  
Tears.

[1 leaf 271,  
back]

[2 MS. loti-  
ficat]

The walls  
are raised by  
Obedience  
and Mercy.

(Deeds of  
charity are  
stones of our  
house in  
heaven.)

[3 MS. made  
his made his]

[4 MS. of of]

The Love of  
God and  
right Faith  
are the  
cement.

Patience and  
Strength  
shall raise  
the pillars.

*est regnum celorum.* Blyssed es þan þat religyon þat es fūndide  
in pouerte and in meknes. This es agaynes many religyous  
þat are couetous and prowde. This abbaye also saþ be sett on  
a gud reuer, and þat saþ be þe reuer of teres. For swylke 4  
abbayes þat ere sett one swylke gude ryuers, þay are wele at ese,  
and þe more dylecyous duellyng es þer. <sup>1</sup>One swylke a reuer  
was Mary Mawdelayne fowndide, ffor-thy grace and rechesse  
come aþ to hir wiþ, and for-thi sayde Dauid thus, *fluminis* 8  
*impetus letificat*<sup>2</sup> *ciuitatem*, þat es to saye, 'the gude reuer mase þe  
cete lykande,' for it es clene, sekyr, and ryche of aþ gude mar-  
chandyse. And so þe reuer of teris clenses Goddis cete, þat es  
mannes saule, þat es Goddes cete. And also þe holy man sayse 12  
of fylthe of synn, þat it brynges owte þe reches of vertus and of  
alle gude thewes. And when pis grownde es made, þan saþ come  
a dameselle, Bowsomnes, on þe tone halfe, and dameselle Misere-  
corde one þe toper halfe, for to rayse þe walles one heghte, and 16  
to make þam stalworthe, *with* a fre hert largely gyfande to þe  
pure, *and* to þam þat myster hase; ffor when we do any gud  
werkes of charite thorow þe grace of Gode, als ofte sythis als  
we þam do in þe lufe and *the* louynge of God, and in gud entent, 20  
als many gud stonys we laye one owre howssynge in þe blysse of  
heuen, festenande to-gedir *with* þe lufe of Gode and oure euen  
crysten). We rede þat Salomon made his<sup>3</sup> howssynge of grete  
precyouse stones. These precyous stones are almos-dedis and 24  
werkes of mercy, *and* holy werkes þat saþ be bownden to-gedir  
*with* qwyke lyme of<sup>4</sup> lufe *and* stedfaste by-leue; and for-thi sayse  
Dauid, *Omnia opera eius in fide*, þat es to saye, 'alle his werkes  
be done in stedfaste by-leue'; and als a walle maye not laste 28  
*with*-owtten syment, or more, also no werkes þat we wyrke are  
noghte worthe to God, nor spedfuþ tiþ oure sawles, bot þay be  
done in the lufe of God and in trewe by-leue; ffor alle þat þe  
synfuþ dose, aþe es loste. Sythen dameselle Sufferance and 32  
dameseþ Forte saþ rayse þe pelars, *and* vndirsett þam so strangly  
þat no wynde of wordes, angre of stryffe, fleschely nor gastely,  
sowre ne swete, caste þam downe. A, dere brethir and systers,  
zitt by-houys þe cloystyre be made one foure corners, and it 36

- es callede 'cloyster' for it closys and steskys, and warely saH be lokkede. My dere breþer and systyrs, wylke of 3ow as wiH halde this gastely religyon, *and* be in ryste of sawle *and* in swetnes of
- 4 hert, halde þe *with-in* þe cloyster; and so sparre þou þe zates, and so warely kepe þou þe wardes of þi cloyster, þat no noþer fandyngez nor euyHe styrrynges hafe in-gate in the. *and* make *ther* thy sylence; <sup>1</sup>and [no] for to [fonde] the<sup>2</sup>, or styrrre the to synn, steke
- 8 thyn eghne fro fowle syghtes, thyn heres fro foule herynges, thy mouthe fra foule speche, and thyn herte fra foule thoghtes. Scribe saH [make] thi chapitir, Predicacion saH make thi fratour, Oracion saH make thi chapelHe, Contemplacion saH make
- 12 thi dortoure, þat saH be raysede one heghte *with* heghe 3ernynge, and *with* lufe qwykkynge to Gode, and þat saH be owte ofe worldly noyse and of worldly angyrse, and besynes, als fere furthe als þou may for þe tym thorow grace for þe tym of prayere.
- 16 Contemplacion es a deuote rysynge of herte, *with* byrnyng lufe to God to do wele; and in his delites, joyes his saule, and somdele ressayues of that swetnes þat Goddis chosen childir saH hafe in heuen. Rewfulnes saH make the fermorye, Deuocion saH make þe
- 20 celere, Meditacion saH make the gernere; and when aH þe howses bene made, þan be-houes þe Holy Gaste ordeyne þe couent of grace *and* of vertu; and þan saH þe Holy Gaste þat þis religyone es of, bee warden and visiture, the whilke God þe Fadir funded
- 24 thorow his powere, ffor þus saise Dauide, *fundauit eam altissimus*, and this es to saye, 'the heghe Gode þe Fadyr ffundido this relegyone.' The Son thurgh his wysedom þan ordayned it, als Sayne Paule witnes it, *Que adeo ordinata sunt*, þat es at saye, 'aHe þat es
- 28 of God, the Sone it rewlis *and* ordaynes.' The Holy Gaste 3emys it and vesettes it, and þat saye [we] in holy kyrke when we saye þis, *Veni Creator Spiritus*, *with Qui paraclitus diceris*, þat es for to saye, 'come þou God þe Haly Gaste; and thyne þou vesete, and
- 32 fulfiH þam *with* grace!' And than the gude lady Charite, als scho þat es most worthy by-fore alle oper, saH be abbas of this sely abbaye. And also als þay þat are in relegyone saH do no thyng,

There must be a Cloister to keep from evil.

[1 leaf 272]

Shrift shall make the Chapter-house; Preaching, the Fratour; Prayer, the Chapel; Contemplation, the Dormitory.

Pity, the Infirmary; Devotion, the Cellar; Meditation the Store-house.

The Holy Ghost shall rule the couent, and be its Warden and Visitor.

[3 f ab eo]

Charity shall be the Lady Abbess.

<sup>2</sup> There is some confusion in this sentence from the omission of one or more words. Is it, 'And in order not to tempt thee, or &c.'?

Nothing  
must be  
done in the  
Abbey with-  
out the leave  
of Charity.

How few  
now obey  
Her!

[leaf 272,  
back]

Wisdom  
shall be the  
Prioress.

Meekness,  
the Sub-  
Prioress.

Blessed are  
they who  
keep the  
hests of  
Charity,  
Wisdom, and  
Meekness.

ne saye thyng, ne gange in-to no stede, ne take no gyfte, with-  
owtten) leue of þe abbasse. Also gastely saht none of swylke  
thyngys be done with-owtten) leue of charite, ffor thus commandes  
Sayne Paule, *Omnia vestra in caritate fiant*, þat es what so 3e do 4  
or saye or thynke with herte, alle 3e mon do in charite. A, dere  
breþer and systirs, whate here es harde comandement! bot it es  
noghte fuht iht to oure sawles þat oure thoghtes and oure wordes  
and oure werkes be onely done for lufe. Wayleawaye! if I 8  
durste saye! for many are in religione, bot to fewe relegious þat  
þay ne done þe comandment of saynte Paule, or þe conceite of þe  
gud lady Charite þat es abbess of this cely releygon). And for-  
thi þay lose mekiht tym), and losses þaire mede, and ekes thaire 12  
payne gretly, bot if þay amende þam. Wharefore, leue breþer  
and systirs, bese cuer more wakire and warre; and in aht 3oure  
werkes thynke depely, þat whate so 3ee doo, be it done in þe lufe  
of Gode, and for þe lufe of þe lady Wysdome þat saht be prioress, 16  
for scho es worthi, *nam prior omnium creat[ur]ar[um] est sapi-  
encia*, þat es, ‘alþer-firste es Wysdome made,’ and thurgh þe lare  
and þe concele of þis prioress saht we do alle þat we do; and this  
sayse Dauid, *Omnia in sapientia fecisti*, þat es at saye, ‘alle þat 20  
þou hase made, þou hase made wysely.’ The gud lady Meknes  
þat aye elyke makis hir selfe lowly and vndir alle oper, saht be  
supprioress: hir saht 3e honoure and wirchipe with buxomnes.  
A Ihesu! blyssede þat abbaye, and cely es þat religione, þat hase 24  
so haly ane abbas as Charyte, a prioress as Wysdome, a sup-  
prioress as Mekenes! A, dere breþer and systirs, blyssede and  
cely are þay, þat es to saye, those saules are cely, þat haldis þe  
comandment of þe abbas lady Charite, and þe techynge of þe 28  
prieores lady Wysdome, and the concele of þe supprioress lady  
Mekenes; ffor who-so es bouxome to thir thre ladyse, and þaire  
lyffe rewlis aftir þaire techynge, the ffarid, the Sone, the Holy  
Goste, þam saht comfurthe with many gostely joyes, and þam 32  
helpe and socoure in alle fandinges, in angirs, þat þay ne be  
noghte ouercomen); þam thare drede no wrenkis ne no wylis of  
the fende; for why, God es with þam), and standis aye by þam) als  
a trewe kepere and a strange. and for-þi says Dauid thus, 36

- Dominus protector vite mee, a quo trepidabo?* als if he sayd  
 'God es my champyone staleworthe and trewe, þat for me, þat  
 es so wayke and so vnmyghtful, agaynes myn enemyse hase  
 4 vndir-tane for to fyghte : whame thare me <sup>1</sup>þan drede? now trewly  
 righte none!' We rede in a buke of Danyeles þat a myghtful  
 was þat men callede Nabogodhonosore, þat sett in Rome thre  
 men þat solde do *and* ordayne and staby, als baylyes, alle þe  
 8 rewme, so þat þe kyng herde no noyse, ne no playnte, bot þat he  
 myghte be in pese, *and* in joye, *and* in ryste in his rewme. And  
 righte so þe rewme of þe sawle þat thiese thre baylyes are in, and  
 þe religione þat thies thre prelates are in, þat es, Charite, Wyse-  
 12 dome and Mekenes, thare es pese, ryste, and lykyng in saule,  
 and comforth in lyfe. Damesele Discrecyone, þat es witty and  
 be full ware, saþ be tresore; scho saþ hafe in hir kepyng alle,  
 and <sup>2</sup>þernely luke þat aþ go wele. Orysone salle be chaunterese,  
 16 þat with hertly prayers saþ trauele daye and nyghte. and whate  
 Orysone es, þe holy man sayse, *Oracio est Deo sacrificium,*  
*angelis solacium, diabolo tormentum,* þat es to saye, 'Orysone es  
 a louely sacrafice to God, solase and lykyng to anghels, and  
 20 turment to þe fende.' It witnes in the lyfe of Saynte Barthil-  
 mewe þat it es turment to þe fende, for þe fende cryede to hym  
 and sayde, *Bartholomee ince[n]dunt me oraciones tue,* þat es to  
 saye, 'Bartilmew, thi prayers byrnys me.' And þat es lykyng to  
 24 angels, Saynte Bartilmew wytnes it, and sayse, 'when we praye  
 with deuocyone of hert, the angels standis by-fore daunesande  
 and prayeande, and beris oure prayers vp, and a present of þam  
 to þe ffadir of heuen.' þe whilke prayers oure Lorde com-  
 28 mandes to wryte in þe buke of lyfe, þat es sacrafyce to God : this  
 are of þam þat hym moste payes, and for-thi he askes vs it þe  
 he sayse thus, *Sacrificium laudis honorificabis me,* þat es to saye,  
 'þe salle wryche with sacrifice of louyng.' Iubilacio hir  
 32 felowe saþ helpe : and, what Iubilacion es, a seynt it telles, and  
 sayse þat 'jubylacion es a grete joye þat es consayuede in teris,  
 thorow byrnande luffe of spirite,' þat may noghte be in aþ  
 schewede, no in alle hyde, als it fallis somtyme of tho þat God  
 36 hertly lufes, þere efter þat þay hafe bene in prayere and in ory-

[<sup>1</sup> MS. thare  
me thare me]

Discretion  
shall be the  
abbey's  
Treasurer.

[<sup>2</sup> leaf 273]

Orison, its  
Chauntress.

Jubilacion,  
the helper  
of the  
Chauntress.



sone; þay are so lyghte *and* so lykande in God, þat whare so þay go, þer hertes synges murnynge songes of lufe-longynge to þaire lefe, þat þay ȝerne *with* armys of lufe semlyly to falde, and *with* gastely mourny[n]ge of his gudnes swetly to kysse, and ȝit 4 vnwhile so depely, þat wordis þam wanttis, for luf-longynge so ferforthe rauesches thorow hertis, þat somtym þay ne wote noghte whate þay do. Deuocione es celeresse, þat kepis þe wyynes, bothe þe white and þe rede, *with* depe vmythyngynge 8 of þe gudnes of God, *and* of þe paynnes *and* of þe anguyse þat he tholed, and of the joyes *and* þe delytes of paradyse þat he hase ordayned to his chosyn. Penance saff be kychynnere, þat *with* grete besynes trayueffs daye *and* nyghte for to plesse aHe, 12 and ofte swetis *with* bitter teris for angyre of hir synnes. Scho makes gud metis, þat es many bitter sorowes alle for hir gyltez, and <sup>1</sup>theys metis fedis þe saule, bot scho sparis hir selfe thorow abstynence, and etys bot littiH, ffior do scho neuer so mekiH ne so 16 mony folde of gud werkes, ay semys scho hir selfe vnworthy and synfuH. Atemperance seruene in the fratour, þat scho to ylkone so lukes þat mesure be ouer alle, þat none ouer mekiH nere ouer lyttiH ete ne drynke. Sobirnes redis at the borde the lyues of 20 the haly ffadirs, and synges and reherces whate lyfe þat þay lede for to take gud ensampiHe to do als þay dyd, and þere-thorowe slyke mede to wyn als þay now hafe. Pete es spensere, þat dose seruesse to gud aH þat scho maye. And Mercy hir syster saff be amby- 24 nowre, þat gyffes to aHe, and noghte kane kepe to hir selfe. The lady Drede es portere, þat kepis besyly þe cloyster of þe herte *and* of þe conscience, þat chases owte alle vnthewes, and calles in alle gud vertus, *and* so speres þe ȝatis of þe cloyster *and* þe wyn- 28 dows, þat none evyHe hafe none ingate to þe herte, thorowe þe ȝatis of þe mouthe, ne thorowe þe wyndows of þe eghne, nere of þe eris. Honeste es maystresse of þe nouyce, and teches þam alle curtasye, how þay saff speke and gange, and sytt and stande, and 32 how þay saff bere þam *with*-owtten) and *with*-in; howe to God, how to man, so þat alle þat þam sese, of þam may take ensampiH of alle gudnes, and alle gud thewes. Dameselle Curtasye saff be hostelere; *and* þat þay comande *and* byddes, þat scho saff þam 36

Devotion,  
the Cel-  
laress.

Penance, the  
Cook.

[1 leaf 273,  
back]

Temperance,  
the Waiter.

Soberness,  
the Reader.

Pity, the  
Butler.  
Mercy, the  
Almoner.

Dread, the  
Porteress.

Honesty, the  
Mistress of  
the Novices.

Courtesy,  
the receiver  
of the guests,

- resafe hendely, so þat ylke one may speke of hir; and for-thi þat nowþer saH be by þam one emange the gestes,—ffor it myghte falle þat damesele Curtasye solde be oure balde a ouer hardy,—
- 4 for-thi saH scho hafe a felawe damesele Symplese; for pay two alyede to-gedir thorowe felawchipe are sekyre and semande, for þe tone *with-owtten* þe toþer vmwhile es littilH worthe; ffor ouer grete symplesse may make of þe symple a sott, or ouer nyce, and
- 8 ouer grete curtasye may be somewhile oþer to lyghte chere or to glade, or cuer balde for to paye þe gestes; bot fayre and wele, *and with-owtten* fandynge of blame, may þay do þaire offece bothe to-gedir. Damesele Resone saH be puruerere,<sup>1</sup> ffor scho
- 12 saH ordayne *with-in and with-owtten* so skilfully, þat þere ne be no deaute. Damesele Lewte saH be fermoresse, þat saH trauelle alowte *and* besely serue þe seke. and for-þi sen þat in þe fermory of this religyon are moo seke þan hole, mo febyH þan
- 16 wighte, and es ouer grete trauelle to serue þam alle hyr one, <sup>2</sup>ffor-thi saH scho hafe a felawe, damesele Largesse, þat saH see full wele to ylkone after þat þam nedis. Damesele Conande and Wyss, þat es callede Meditacyone, or Poleschesy, es garnere:
- 20 scho saH gedyre and sembyH gude whete and oþer gud cornes to-gedir, and þat fully, *with* grete plente, thorow *the* whilke alle þe gud ldyse of þe howse may hafe þaire sustenance. Meditacion es in gud thoghtes of God, *and* of his werkes, and of his
- 24 wordes, and of his creaturs, and of his paynnens<sup>3</sup> þat he tholed, and of his grete lufe þat he had and hase to þam for whayn he thobde. This garnere had þe gud kyng Dauid: fforthi was he ay iche *and* in plente, and for-thi he sayse in þe psaltyre, *In*
- 28 *omnibus operibus tuis meditabar die ac nocte*, þat es to saye, ‘Lorde, in thi lawe I thynke nyghte and daye.’ This es be-gynnyng of aH perfeccion. Than when man settis and stabyH his herte in depe thynkyng on God *and* on his werkes, ffor ofte
- 32 es oetter a gud thoughte in haly meditacyon þan many wordes said in prayere, ffor þe holy thoghtes in meditacion cryes in Gddes eris, ofte it falles *that the* herte es so ouer-tane and so rueschede in holy meditacyon *that* it wote noghte what it dose,
- 36 hris, nor sayse or seys so depely es *the* herte festenede in God

with Simplicity to aid her.

Reason the Purveyor.  
[<sup>1</sup> So in MS.]

Loyalty shall attend to the hospital and nurse the sick.

[<sup>2</sup> leaf 274]  
Largess shall help her.

Meditation shall be the store-keeper.

(She is in thought of God and His works.)  
[<sup>3</sup> So in MS. for *paynes*]

How in  
Meditation  
men cry to  
God.

Meditation  
is the  
Abbey's  
Granary,  
where the  
red and  
white bread,  
Christ, is  
kept.

[1 leaf 274,  
back]

Devotion is  
the Abbey's  
Cellarer.  
Pity, the  
Pittancer.

[3 MS. fru-  
mentū]

The wheat,  
wine, and oil  
of the Abbey.

and in his werkes, *that* wordis hym wanttis; and *the* stillere *that* he es in slyke meditacion), the luddere he cryes in Goddis enis, and *per*-fore sayd Dauid thus, *Quoniam tacui dum clamarem tota die*, as if he sayd, 'Lorde! lo here the whihs myn) herte was in depe 4 thoughtes, in the and of thi werkes, it cryed one the in holy medytacyons, and was styhe as beynge domme.' And *per* sayse þe glose, the grete cryes þat we crye to God þan, are oure grete desyres and oure grete ȝernynges. And this saye Saynte 8 Denyse, þat sayse, 'When þe herte es lyfte and rauescæde to þe lufe of God with gelouse ȝernynges, he ne may sovnde with worde þat þe herte thynkis.' This holy Meditacione þat es þe ȝernare þat kepis ȝerely þe whete þat es rede with-owte and 12 white with-in), þat hase þe syde clouen), of þe whilkemen mase gud brede, þat es called Ihesu Criste, þat with-owtten was rede of hisn) awen) blode, and whitte with-in) thorow his awen) mekenes and clennes of lyfe, and hade <sup>1</sup>his syde clouen) with a spere. 16 This es þe brede þat we ressayue and etis in þe sacranent of þe altyr. And wele þou weite þat the ȝerner sañ be shown) þe selare, also sañ be meditacion) be-fore deuocion); and for-thi Meditacion) sañ be ȝernare, Deuocion) celerrere, and lete pene- 20 tancere<sup>2</sup>. Of these thre sayse þe profete Dauide, *et fructu frumenti<sup>3</sup> vini et olei sui multiplicati sunt*, þat es at say, 'of the fruyte of þe whete and wyne and oyle, þay ere fulfillede.' In þe alde lawe in many stedis Gode takis to his chosen) thiwe thre. 24 'Serue me, he sayse, wele, and I sañ gyffe ȝowe plente of whete and wyne and oyle.' Plente of whete, es hertly to thynke on þe croyce, and euer haffe þe passyon) of Ihesu Crist hertly in mynde: This es Meditacion). Plente of wyne, þat es þe weñe of tres, 28 wele for to wepe: this es Deuocion). Plente of oyle, þat es fa to hafe delyte and sauoyre in God; and this es comforth; for þe oyle gyffes odoure to metis, and lyghtes in þe kyrke, and bynys in the lampe. Also when) Goddis seruandes hase depely thoghte 32 with schire herte on Gode, and on his werkes, with lufe-longyng to þam), þan) hase God pete of þam), and sendis þam) petancep

<sup>2</sup> So in MS.; but *pittancere*, i. e. the officer who served out the ration. The Prioress had charge of the discipline.

- comforthe and of gastely joye ; and this gyffes hym at þe be-gyn-nyng meditation), and þis es þe whete þat God hyghttes vs, and deuocoyone þat men consaynes in medytacyon. Than sendis God
- 4 sone after þe wyne, þat es plente of teris, and after, þe wyne of swete teris ; than sendys he þe oyle of consolacion), *that* gyffes þam sauour, *and* lyghtnes his knaweliggyng, and schewes to þam of his heuenly priuatyse, þat es hide fro þam þat folowes
- 8 fleschely desyris, and gyffes þam selfe aþe to þe wysdome of þe worlde and his fantasysse, and so enflawmes þam *with* þe blysse of his lufe þat þay taste somedelle *and* fele how swete he es, how gud he es, how luffande he es ; bot noghte aþe fully. I wote
- 2 wele þat none may fele it fully bot if his herte solde bryste for lykyng of joye. Sayne Austyne telles of a preste þat, when he herde any thyng of God þat lykyng ware in), he wold be so raueschede in joye þat he walde fall downe and lygge als he ware
- 16 dede. And also in þat tyme if men layde byrnande fyre to his flesche nakide, he felid <sup>1</sup> it no more þan dose a dede corse. Sayne Bernard spekes of þe wordis of Iob, *per* he sayse, *Abcondit lucem in manibus*, þat es as at say, ‘God hase lyghte hyde in his
- 20 handis.’ þou wote wele he þat hase a candil lyghte by-twene his handis, he may hyde it *and* schewe it at his owenn) wiþ. So dose oure Lorde to his chosen). When he wiþ, he opynis his handes, and lyghtenes þam *with* heuenly gladnes ; and when)
- 24 he wiþ, he closis his handis, and withdrawes þe lykyng *and* þe comforthe fro þam). He wiþe noghte þat þay fele it fully aye, bot here he gyffes þam) as for to taste *and* sauour somedele how swete he es, how gud he es, als Dauid sayse, *Gustate et videte quam*
- 28 *suavis est Dominus*, als if God sayd to vs, ‘be þis comforthe and this lykyng þat þou þis schorte tym) hase of me, þou may taste *and* fele how swete, how gude I ame to my chosyn) in my blysse in þe werlde *with-owtten* ende’ ; and þus he dose for to drawe vs
- 32 fro werldly besynes, and þe lykyng *per*-of, and for to enflawme oure hertes *with* lufe-3ernynges, ffor to wyn) and to hafe þe lykyng of þat joye, aþe at þe full in body and saule, *with* hym for to be euer more *with-owtten* ende. A dameselle wyse *and*
- 36 wele taghte, þat men) calles Gelosyo, þat es ay wakyre and besy

God gives us the Wheat of Meditation, the Wine of Tears, and the Oil of Consolation.

Saint Austin's story of a priest.

[ leaf 275]

Saint Bernard on the light of God.

Taste and see how sweet the Lord is.

Jealousy shall be Time-keeper.

Clocks for  
workers and  
merchants.

Before the  
clock strikes,  
God's serv-  
ants weep  
and pray.

[1 leaf 275,  
back]

Blessed are  
they.

Four Evil  
Damsels  
introduced  
into the  
Abbey—  
Envy, Pride,  
Grumbling,  
Evil-think-  
ing.

euerylyke wele for to do, saß kepe þe orloge, and saß wakkyn) þe  
oper ladyse, and make þam) arely to ryse and go þe wylylyere to  
paire seruyssse. þer es orloges in towne þat wakyns men) to ryse  
to bodily trauayle, and þat es þe seke; and þer es orloges in þe 4  
cete þat wakynnes þe marchauntes to wende a-bowte paire mar-  
chandyce þat es þe wynde þat blowes daye. And þer es orloges  
in relegione of contemplacion). And this es of this holy rele-  
gyone þat es fundede of þe Haly Gaste, and þis es Jelosy, and 8  
this es sauoyre of perfeccion). And ofte it falles in relegion),  
be-fore þat þe orloge falles or any belles rynges, Goddes gostely  
seruandes are lange wakenede be-fore, and hase wepede by-fore  
God, and hase waschen) þam) with) paire teris, and paire spyrit 12  
hase <sup>1</sup>vesete with) deuote prayers and gastely comforth. And  
why rose þay so arely and so tymly? Witterly, for þe orloge of  
lufe and damesele Ielosye had wakened þam) be-fore þe tyme  
þat þe handmayde orloge felle. A, dere brether and syster, sely 16  
ar tho sawles þat þe lufe of God and longyng tiff him wakyns,  
and slomers noghte no slepis noghte in þe slowthe of fleschly  
lustes! ffor-thi he sayse in Canticis, *Ecce dormio et cor meum*  
*vigelat*, þat es at saye, 'when I slepe bodily, my flesche for to ese 20  
and ryste, my herte es ay wakyre in gelosy and in lufe þernynge  
to Gode.' That saule þat þus wakes to God, me thynke hole  
conscyence þat werldly men) thynke, and þat es this, *Ieo ay le*  
*quer a leche rauayle par amours*, þat es at saye, 'Myn) herte es 24  
styrte fro me, wakened with lufe.' Whate es this þat mase þe  
herte fro þe flesche to wake, and for þat es it as it were fremde  
to hym? Wittirly, jeloussye with) lufe, teres, and murnynge, with)  
lufe-longynge consayuade in deuote vprysynge of herte. When 28  
this abbaye was alle wele ordaynede, and Goddes wiß seruede in  
ryste, and in lykynge, and in pese of saule, than come a tyrante  
of þe lande thorowe his powere, and did in this holy abbaye  
ffoure doghtyrs þat he hade, þat were lothely and of euyß maners, 32  
þat þe fende was fadir of these doghtirs. þe firste þer-of, þis  
foule barne-tyme highte Envy; the toper highte Pride; the  
thirde highte Gruchyne; the ferthe highte ffalse Demyng of  
oper. Thiese foure doghetirs þan hase þe tyraunt, þe deueß of 36

- helle, for euyH wiH *and* malese, done in this holy abbaye, and  
 pay wiH paire foule vnciennes þe couent hase greuede and  
 harmede, so þat pay no riste ne no pete<sup>1</sup> may hafe, nyghte nor  
 4 daye, nor lykyng in saule; and when *the* gud lady Charite saw  
 this þat was abbas, and the lady Wysdome þat was prioresse,  
 and *the* lady Mekenes supprioress, and þe toþer gude ladyse of  
 this holy abbaye, that the holy abbaye was in poynte for to  
 8 worthe to noghte thorowe þe wykkydnes <sup>2</sup>of thir foure, than  
 range the chapetour belle, and gedirde þam aH to-gedyr, and  
 asked concele whate was beste to do; and than lady Dyscre-  
 cyon þam) conelde þat pay solde alle falle in prayere to þe  
 12 Holy Goste, þat of this abbay es vesetour, þat he haste hym for  
 to come, as pay grete myster hade, thare for to help and vesete  
 wiH his grace. And pay aH at hire consaile wiH grete deuoc-  
 yon) of herte vn-to hym songe alle wiH a swete steuen, *Veni*  
 16 *Creator Spiritus!* And also sone þe Holy Goste come at paire  
 desyrng, and þam comforthede wiH his grace, and chasede  
 owte þe fowle wyghtes, þose lothely fendis doghetirs, and clenese  
 þe abbaye of aH þe fylthe, and ordayned it and restorede better  
 20 þan it was by-fore. Now I pray 3ow aH in charite of God, þat  
 aH þa þat of this relegion) redis or heris, þat pay be bouxome  
 wiH aH paire myghte, and suffire þat þe gud ladys be-fore  
 namede do paire offece ilke daye gastely wiH-in paire hertes.  
 24 And luke ylkone wysely þat he ne do no trispase agayne þe  
 rewle ne þe obedyence of þis relegion), and of þase lufe frayners,  
 and if thorow vnhape faHe þat any of thiese foure fendis  
 doghetirs seke one any wyse any ingate for to hafe, wiH-in  
 28 3oure hertis for to dueHe, or ingate hase wonne and wiH 3ow  
 duellis, do so, after þe conceHe of þe lady Discrecion), and gyffe  
 3ow to deuocion) wiH hertly prayers, in hope of Goddes helpe  
 and of his socoure, and 3e saH be delyuerde thurgh þe mercy of  
 32 oure Lord Ihesu Criste there. Blyssede mot he be wiH-owtten  
 ende! Amen!

The mischief  
the evil  
Damsels did.  
[<sup>1</sup> So, but  
read 'pece.']

[<sup>2</sup> leaf 276]

The counsel  
of Lady Dis-  
cretion: send  
for the Holy  
Ghost.

The Visitor  
of the Abbey  
expels  
the evil  
Damsels.

I pray you  
all, let  
Charity,  
Wisdom and  
Meekness  
work daily  
in your  
hearts,

that ye may  
be free thro'  
the mercy of  
Christ.

Explicit Relegio Sancti Spiritus. Amen.

## RELIGIOUS POEM

BY

WILLIAM OF NASSINGTON.

## IV.

[leaf 189] Incipit tractatus Willelmi Nassyngton, quondam aduocati curie  
Eboraci, de Trinitate et Vnitate, cum declaracione operum Dei, et  
de passione Domini nostri Ihesu Christi, &c.

Thanks-  
giving to the  
adorable  
Trinity.

A Lorde God of myghtes maste,  
Fadere, and Son, and Haly Gaste !  
ffader, for thou erte almyghtty ;  
Son, for thow ert all-wytty ;  
Haly Gaste, for thow all wyth,  
That gude is, and na thyng yth.

4

A Gode and ane Lorde yn threhede,  
Ande thre persons yn anehede.

8

The nature  
of God.

Thus was thow aye and euere saff be,  
Thre yn ane, ande ane yn thre.  
And begynnynge ande end of all thatt is,  
Ande þat euere was bathe mare and lesse.

12

Eternal,

Begynnynge, with-outen begynnynge,  
Ande ende, with-outen endynge.

Thatt be-for any thyng wer wroughtt,  
Or any begynnynge was, or oghtt ;

16

almighty,  
alwise,  
[leaf 189,  
back]

Ande befor all tymes Gode was thow,  
And allmyghtty and wysse, as þou ert now.  
Thy myght and thy witt of thy selfe whas tane,  
For neuer God was bo[t] thou ane.

20

And aȝs þou was Gode ay suthefaste, Swa saȝ <i>thi</i> Godhede euer mare laste.	everlasting.
And alls þou begaȝ aȝ þat euer was, Swa saȝ þou ende aȝ þat saȝ passe.	24
Louede and blyssede ay mote þou be, And <i>with</i> aȝ my herte I thanke the, Of aȝ þat þou has done and wroghte, ffra þe firste tyme þat þou began oghte, ffor me and for aȝ man-kynde ;	I thank thee for Thy works 28 for men.
Wharefore vs aghte ay haue þe in mynde, And loue the for þou has done to mane, Als I here thurgh þi grace reherse cane.	32
ffyrste, heuene <i>and</i> erth for man þou made, And aȝ þis werlde here wyd <i>and</i> brade, And al thyng þat es þer-in ;	By God all things were made :—
For <i>with</i> -owtten the es noghte bot synn, The wilke was neuer thurgh the wroghte, þer-for in haly writt es synn called noghte.	36
Heuen þou made whare þou duelles, For oure endles woȝny[n]ge <i>with</i> angeȝs.	Heaven, 40
And þe werlde owre suget here to be, To serue vs þat we þare-in serue þe.	earth,
The firmament þou made mouande, To noresche aȝ thyng þare-vndire lyfande,	44
And the sonne to schede þe day fra þe nyght. And þe mone <i>and</i> þe sternes to tak þaire lyghte.	sun, moon, and stars.
Of the sonne for to schyne one nyghte clere, In takynyng <i>that</i> we saȝ reschaife here	48
The lighte of grace þat gastely gifte es, Of þe þat es sonne of ryghtwisnes.	
The mone lyghte thow made to waxe <i>and</i> wane, Aȝ semes þat ensample þer-by es tane,	The Moon is a tyme of our life.
Of owre lyfe þat passes here soȝe, And waxes <i>and</i> wanes als lyghte of the moȝe.	52
The sternes þou made on þe sky standande, And the planettes in þaire course passande,	56



	ffor ensaumple til vs to knawe <i>and</i> se, How we sulde liffe here in ilke a degre.	
The 4 Ele- ments,	The foure elementes þou mad sere, To sustayne oure bodyly kynde here,	60
and all Creatures,	And aȝ <i>oper</i> creatoures als was thi wiȝt, In sere kyndes þou made for certayn skyȝt. Of wilke som are noyeand tiȝt vs kyndly, And som are profytable and eyse ;	64
are for our profit and blessing.	And aȝ are they for owre profet wroghte, Bathe they þat noyes, <i>and</i> þat noyes noghte. The noyeand þou made vs for to chasty, And to clense vs here of owre foly,	68
	And to make vs to knawe <i>and</i> se How febiȝt <i>and</i> how frele are we. The vnnoyeand to sustayne vs <i>and</i> fede, <i>And</i> to helpe vs <i>and</i> ese vs in owre nede.	72
Some things have life, some are without life.	Thy creatours are ay-whare in sere stede, Of whilke som are qwyke <i>and</i> som are dede. ffor som semes noghte bot als dede thynges, Als stanes þat has noghte bot beyng, Som), als gryse <i>and</i> treez þat men sese sprynge, Has beyng <i>and</i> lifynge, bot na felynge. Som), als bestes þat crepis <i>and</i> rynnys, <i>And</i> als foghles <i>with</i> fethirs, <i>and</i> fische <i>with</i> fynnes,	76
	Hase bathe beyng, lyffynge, <i>and</i> felynge, Bot na witte ne skyȝt of demyng. Som), als men) <i>and</i> angeȝts, has thurghe the <i>And</i> thurghe þi myghte, beyng <i>and</i> lifynge fre,	80
	And feling bath of gude and iȝt, And discrecyone of witte and skyȝt. Thus has man beyng, als men sese, <i>With</i> stanes, <i>and</i> lyfe <i>with</i> grysse <i>and</i> treez,	84
Man shares being with stones, feeling with animals,	And felynge <i>with</i> bestez of sere kynde, And <i>with</i> angells skiȝt <i>and</i> mynde. Thus walde þou, are þou oghte be-gane, þat somewhat of ylke creatoure hade man).	88
reason with angels.		92

- Mane thow made maste dyngre creatoure,  
 And maste semly of schape *and* of stature,  
 Of aH oþer creatours mare or lesse ;  
 For þou mad hym aftire thyn owen liknesse,  
 And gafe hym lordechipe *and* powere  
 Abowen aH oþer vnskillwise creatures sere ;  
 And to rewle hym with witte *and* skyH,  
 And for to knawe bathe gud *and* iH. 100  
 Wharefore gret lufe to man þou kide,  
 When þou this fore man ordaynede *and* dide ;  
 It semes þou hade gret lufe tyH man,  
 Be-fore are þou oghte begane. 104  
 Lorde, I am man for whaym þou dide thus,  
 And þat man es ilke man *and* woman of vs,  
 And als wele aH þis þou did for me,  
 Als for ilk man or woman þat are made thurghe the. 108  
 And for-thy þat I am þat man,  
 For whaym þou al thyng be-gane,  
 I awe thurghe ryghte the to lufe ay,  
 And to loue the bathe nyghte *and* daye ;  
 And to wirchipe the with saule *and* body,  
 Righte als þou had doñe aH-anely. 112  
 Lord Gode Almyghtty ! 3it thanke I the,  
 That mekiH mare walde doo for me,  
 And aH for man-kynd for thy gudnes,  
 And thy mercy þat tiH vs ay redy es ;  
 That fra heuen til erthe down walde com,  
 To brynge vs here owt of thraledom, 120  
 And of þe fendis dawngere that we ware in,  
 Thurghe oure foremaste fadire syn.  
 Lorde ! mekyH þou mekede the for owre sake,  
 þat come fra so heghe, oure kynde to take ; 124  
 And vouchede-safe swa lawe to lighte,  
 þat swa heghe a lorde es of grett myghte.  
 Bot lufe the made of vs mercy to haue,  
 þat fra the was tynt, vs for to saue, 128

Man is the  
highest  
creature,

96 made in the  
likeness of  
God.

Therefore is  
he bound to  
love God.

[leaf 190]  
116 Man has a  
higher bless-  
ing than the  
other crea-  
tures, in the  
Redemp-  
tion.

God born of a Virgin.	Thurghe processe of lyfe þat þou walde lede, In erthe in oure kynde of manhede.	
	ffirste þou lyghtede in a mayden) chayste, þat conceyuede the of þe Haly Gaste ;	132
	And of hir body þat was ay wemlesse, Thow tuke flesche <i>and</i> blude <i>and</i> oure lyknessc,	
	And oure kynde here, <i>and</i> of nan oþer, And be-come mane for vs, and oure brothire ;	136
Called Jesus Saviour.	And for the luffe þou hade tiþ vs, Walde be borne of hir, <i>and</i> calde Ihesus.	
	ffor Ihesus es als mekiþ for to saye, AĤs 'hele or helere,' þat aĤ hele maye.	140
	Thow come to hele vs þat ware lorne ; Bot in na reaĤ place þou was borne,	
	Nowthire in palays, casteĤ, ne toure, Ne in non) othir stede of honoure,	144
Born in lowly fashion.	Bot in a lawe hows ; and laid þou was In a crybe be-fore an oxe <i>and</i> an asse.	
	Thow wald nowthir in purple ne byse Be lappede, ne in nan) oþer clothes of pryce,	148
	Bot in vile clowttes for to couer thi body, ffor we sulde take ensample þer-by,	
	To lufe mekenes <i>and</i> gastely pouerte, And fra reches <i>and</i> pompes <i>with-draw</i> oure herte,	152
Circumcised the eighth day.	One þe aughten) day of thi byrþe here, That þe ffirste day es of þe newe jere,	
	Circumsysede in body walde þou be, AĤs þe law was þan) in sere contre.	156
	In ffasyng of þe lawe and in fullfillynge, And in ensampiĤ tiþ vs <i>and</i> in takenyngc,	
	That als þou was circumsise in body, Swa sulde we circumsise vs here gastely.	160
[ <sup>1</sup> MS. twelfth] Worshipt by Kings on the 12th day.	That es, we sulde schere fra vs awaye, AĤ þat til luste <i>and</i> lykyng styre vs maye.	
	One the twelfte <sup>1</sup> day þou was vesete <i>with</i> kynges And wirchipede <i>with</i> thre precyous thynges,	164

That es at say, with golde *and* ensence,  
And myre, þat þey offerde in þi presence.

**Worshipped  
by Kings  
with three  
precious  
gifts.**

Be þe golde may vndirstand be,  
That þou arte kyng of maste pousté,

168

The ensence þat þe was offerde nexte,  
Be-takyñs þat þou art souerayngne priste,  
The myre þat kepis all thynges fra rotynges  
Be-takyns thy dede *and* þi beryenge.

At thirty  
years old  
baptized.

172

The thritty zere of þe elde of þe,  
Of Sayn Iohan wald þou bapteste be,  
In þe flom Iourdane specyally,  
For to gyfe vs ensample ther-by,  
That aH sulde be, þat tH heuen suld passe,  
Baptizede in watyr als þou was.

176 for our  
example.

Bot for na cause of syn in the hyde,  
Was þou baptizede, þat neuer syn dide;  
ffor in the neuer was funden gyle,

180

Ne nathynge þat any saule myght fyle;  
Bot for to lere vs howe we sulde begyn  
To wesche vs of þe origenaH syn,

184

And for to mak vertue in all watirs to be,  
ffor to get vs agayne with grace to be fre.  
Sythen, when pou had fasted þourghe myghte,  
ffourty dayes, and fourty nyghte.

188      Tempted in  
the wilder-  
ness.

Thow sufferd thi selfe temp[t]ed to be  
Of þe deuēh, þat þare-to had leue of the;  
To lere vs to wrestyſh *and* stand styfly  
Agayne þe fandying of þat enmy.

192

Thow lett the, of Iudas traytour balde,  
ffor thritty penys to þe Iewes be saulde.  
Thow lette the aHs thefe be tane bodyly,

**Betrayed for  
thirty pieces  
of silver.**

Of þe Iewes þat tiht þe hade envye,  
The wilke tiht Anna house the ledde,  
And than aȝ thi discypils fra þe fiede.

196

Till the was don thare at þe be-gynnynges  
Many-fawlde dispyte *and* hethynge.

200 Made to suffer indignities.

REL. PIECES.

**R**

	ffirste þey spittede appon þe thare, And gafe þe many bufettes sare. And thyne eghne <i>with</i> a clathe þey hide, And smate þe, <i>and</i> askede wha it dide.	204
Sent to Herod and Pilate.	Sithen þey dide þe mare hethynge ; They lede þe to Herodes hows þe kynge, That helde þe a fule as hym thoghte, ffor þou tiht his speche ansuerde noghte.	208
Scourged.	He did clethe þe in whitte garment, And til Pilate agayne he þe sente. Eftirwarde þou was skowreghide sare, In Pilatez hows, nakynde bare,	212
[leaf 100, back]	That thi hide was aht to-reuen than), And þe blude one ylke a syde down ranna. The knyghtes aftire þat skourgegyng, Abowte þe lappede a mantiht in hethynge,	216
	That <i>with</i> þe blude tiht thi body cleuede ; Sythen drew þay it ofe, <i>and</i> þat þe greuede, And racede of aht þe skyne þat tyde, ffor tiht <i>that</i> clethyng cleued faste þi hyde.	220
Crowned with thorns.	And when þey had don þe þis payne, They clede þe in þi awen clothyng agayne ; And thryste þan appon þi heuede thare, A crowne of thornnes þat prykkede þe sare,	224
With a reed for a sceptre.	Of wilke þe prykkes ware swa sharpe þan), That þey percede nere thurghe þi herne-panna. They gafe þe a rede in thi hande, In stede of a ceptire, the skornande,	228
Mocked and condemned to the Cross.	And knelide be-fore þe in hethynge, And said tiht þe, 'haile, Iewes kynge !' Sythen was þoue demede at þe Iewes voyce, Thurghe Pilate to be hynged on þe croyce,	232
	The wilke þou bare to-warde þe stede Whare þou was ordeynede to be don to dede. Sithen was þou straynede on þe crosse so faste, Thurghe þe Iewes, þat þi vaynes <i>and</i> synows al to-brast[e],	235

And naylede <i>per</i> -one thurghe hand <i>and</i> fute, ffor hele of my saule <i>and</i> for my bute.	
And when þey had naylide þe on þe crosse swa, They did þe aftire strange payne <i>and</i> wa ; ffor they reysede þe crosse <i>with</i> þi body, And fychede it in a tre-mortasse vyolently.	Crucified.
In wilke þe crosse swilke a rage tuke, þat þi body thurghe weghte al to-schoke ; Than rane thy wondes thurghe fute <i>and</i> hande, And ware sene fuH wyde gapannde.	240
And þe joynetes of ilk lym <i>and</i> bane, And þe vaynes ware strydand ilkane.	244
Sithen þou said, hyngande on þe rude tree, The threstede ; <i>and</i> þan þe Iewes bed the, A fuH bittire drynke þat was wroghte, Of ayseH <i>and</i> gaH þat þe lykede noghte ; Neuer-þe-lattere, to taste it þou was bown ; Bot þou walde noghte swelowe it down), ffor þat thirste was noghte eHs þan), Bot a ȝernynge aftyre þe sawle of man).	248
Thow suffirde many repreues þat tyde, Bathe on þe thefe þat hange on þi lefte syde, And of othire maysters of þe Iewry, That mekiH schame þe dide, <i>and</i> velany.	Cried 'I thirst.'
At nonne of <i>the</i> daye þou cried ' Hely,' <i>And</i> ȝeldide þi gaste to þi fadir Almyghty.	252
Thus þou diede to make vs free ffra þe grett thraldome in whilke ware we.	Given gall and vinegar.
Bot mekiH payne <i>and</i> mekiH reprefe, þou tholed be-fore þi dede fore oure lufe.	256
And noghte for to bye vs agayne anely, ffor why þi dede moghte suffice vs aH to bye, But for we sulde þare-by ensampiH take, To be pacyente in <i>angers</i> for þi sake, And for the to thole aH þat harde es, AHS þou tholed for vs thurghe þi gudnes.	260
	Cried 'Eli, Eli.'
	Died,
	264
	for our de- liverance and ex ample.
	268
	272

- Efts thurte þe hæfe tholedē nan) oþer payne,  
 Bot þe dede anely for to bye vs agayne.  
 Sythen) was þou smetyñ in þi reghte syde,  
 With a spere þat tiht þi herte gun) glide, 276  
 ffra whilke owt rane to oure saluacyone,  
 The precyous blode of owre raunsoñe,  
 With þe water of baptyñ clere and thyn),  
 ffor to wesche vs here of þe oregynaht synn). 280  
 Lorde, for þire bitter paynes and feht,  
 With othire ma þat I kane teht,  
 That þou swa mekiht suffire walde,  
 ffor me synfuht, þi traytoure baulde, 284  
 I thanke þe here inwa:dly,  
 With aht my herte and my body.  
 A, Ihesu Crist, Lorde, fuht of myghte,  
 When) I thynke outhire day or nyghte, 288  
 Of swa mekiht kyndnes of þe,  
 And of þe paynes þat þou tholide for me,  
 And of myñ vnkyndnesse many-fawlde,  
 And how I to wrethe the ay hæfe bene bawlde, 292  
 Of myñ hard herte þan es gret wondire,  
 þat it for sorowe bristez noghte in sundyre;  
 Bot fleschly herte in me semes nan),  
 ffor my herte es hard als it ware stane. 296  
 A, Ihesu, I grante to þe my trespass,  
 And knawes þat I am wers þan) Iudas was,  
 That the bytrayedē als traytoure balde,  
 And til þe Iewes for thritty penys sawlde. 300  
 ffor I, synfuht wreche, has ofte sawlde the  
 ffor a littiht worldly vanyté,  
 And for a littiht fleschely delyte;  
 Whare-for I am mare þan Iudas to wyte. 304  
 I halde me zitt werse, and mare wode,  
 þan þe Iewes ware þat did þe one þe rude;  
 ffor why, þay dide þe bot anes þat dede,  
 And þey knewe þe noghte Gode in manhede; 308

Pierced in  
the right side  
with a spear.

Praise to  
the Saviour  
for His  
mercy.

The unwor-  
thiness and  
sinfulness of  
man.

He is more  
blame-  
worthy than  
Judas, and  
the Jews.

- And I þat wate *and* knawes righte  
 þat þou arte Gode ay full of myghte,  
 Thurghe myn) awen) malece, as I ware wode,  
 fful) ofte-sythes hafe I don) þe one þe rude. 312 Christ cruci-  
fied again by  
sin.  
 ffor als ofte als I hafe done dedly syn),  
 And thurghe malece wetandly fallyn) there-in),  
 Alls ofte hafe I done þe one þe rude,  
 In þat þat in me was, and schede þi blude. 316  
 Lorde, aH if I hafe done swilke foly,  
 Putt me noghte awaye fra þi mercy,  
 Bot graunte me grace þat may me wysse Prayer for  
mercy.  
 To amende me of þat I hafe done mysse ; 320  
 Sen þat þou saide þi selfe þou wiH noghte  
 The dede of synful) þat þou has boghte,  
 Bot þat he turne hym) to doo þi wiH,  
 And lyfe, for þou wiH na man spyH. 324  
 Lord ! swylke grace þou me gyffe,  
 þat I may turne me to þe, and lyffe !  
 A, Lorde Ihesu Criste ! 3it thanke I the,  
 þat aH þis *and* mare hase done for me, 328  
 And for saluacyone of mankynde,  
 ffor whayn) þou was swa bitterly pynede,  
 And sufferde dede, als I be-for saide,  
 And lett þi body be in sepulcre layde. 332 Christ de-  
scended into  
hell.  
 Thow 3ernede sa mekiH agayne to wyne  
 AH þas þat þou hade loste for syn),  
 That when) þow was dede *and* 3eldede þe gaste,  
 Als tyte tiH heH þou gun) þe haste, 336  
 In saule *and* godhede, als was þi wiH,  
 Thy body whils in þe sepulcre lay styH ;  
 TiH þou at heH come, þou walde noghte stynte,  
*And* ware sesede of þas þat þou hade tynte. 340  
 Thow spoylede heH when) þou come þare,  
 And tuke owt *with the* aH þat thyne ware.  
 Bot þou lefte þas þare þat walde noghte trowe  
 In þi lawe, ne in þi biddyng) bewe. 344 And spoiled  
it of His  
own,  
  
but left  
unbelievers  
there.



Christ rose  
again the  
third day.

All men  
shall rise in  
their bodies.

Christ  
remained  
on earth  
forty days.  
Ascended  
into heaven.

On the tenth  
day after,  
the Holy  
Ghost came  
down.

Sythen when þou come fra þat stede  
At þe thred day aftyre þi dede,  
To vpe-ryse fra dede þou vouchede safe, 348  
To eke þe trowhe þat we here hafe,  
And schewede the bodily in thi manhede,  
To conferme þe trowthe for our mede.  
Wharefore þi bodily vp-ryssynge,  
TiH vs ensample es and takynny[n]ge, 352  
That we saH ryse aH generally  
At þe day of dome in saule *and* bodye.  
Thane saH aH þat are fundyn reghtewisse,  
Thurghe thyn vprysynge to blysse ryse ; 356  
Bot þay þat lyfes iH vn-to þeire endynge,  
Gettes na parte of thyn vpe-rysynge,  
Bot þay saH ryse *with* dule þat day,  
TiH þe fire of heH þat lastes aye. 360  
3itt thi rysynge forbysen tiH vs es,  
ffor aH þat rase fra dede til blyse endlesse,  
Swa sulde we, þat til blysse wyH wyn,  
Gastely ryse fra dedely syn. 364  
Eftire þi risesynge, als þe buke sais,  
þou duellede in erthe 3itt fourtty dayes,  
And at þe fourtty day þou stey vp-righte  
Til þi fadire in-tiH heuen bryghte, 368  
To teche vs þe way þat we saH wende  
Til þe gret blysse þat has nan ende,  
And sittis þare one þi ffadire reghte hande  
Als God *and* Lorde alweldande, 372  
That es to saye, in Godhede euen  
With thi ffadir *and* owrs in heuen.  
The tendaye aftire þat þou vp-wente,  
At vndrone þe Haly Gaste downe þou sente 376  
TiH thyn AppostiHs, als þou þem hyghte,  
þat þeire hertes comforthede *and* made þem lyghte,  
Thurghe whame lyghtenede *and* leride ware we :  
Of aH pis, Lorde, I thanke þe. 380

- A, Lorde *Ihesu*! at þe dredful ðaye of ðome,  
 When þou saß fra heuen come  
 With thyne angeßs bryghte *and* clere,  
 And Aposteßs *and* oþer halowes sere, 384  
 In þe same fourme of man *and* lyknesse  
 In wilke þou was demyde here gyltesse,  
 To deme gud *and* ih of ilke lande,  
 Schewande þi wondes al blodande, 388  
 That þou walde thole for synful man—  
 What saß I say, or what saß I do þan?  
 When aß oure werkes þat euer we dyde,  
 Saß þan be schewede, *and* nathyng hide, 392  
 Of whilke we saß ȝelde acownte straitly,  
 And be demyde aftire we are worthi.  
 And I than *with* me na gud saß bryng  
 Be-fore sa heghe domesman *and* kyng, 396  
 Bot synnez þat are swa many-faulde  
 That þey may noghte by touge be tawle,  
 Certes I am þarefore full dredand,  
 My herte for dred aghte to be full tremblande, 400  
 When discussione saß be of aß dedis,  
 And þi wrethe saß be maste, þat aß men dredis.  
 Certes I ne wate whate I may say þan,  
 Bot alls Dauid did, þe haly man— 404  
 ‘Do þou, Lorde, *with* þi seruande,  
 Eftyre þi mercy, þat es ay sauande;  
 And in-tiß dome come þou noghte  
 With þi seruande þat þou has boghte; 408  
 for I hafe hade grete drede in thoghte  
 Of þi domes, *and* þat drede leffe I noghte;  
 for þou, Lorde, arte reghtewysse domes-mane,  
 That aß thyng reghtewissly dem kane.’ 412  
 And thi reghtwysse dome *and* reghtwyssnes  
 Demes synful men to payne endlese,  
 That of þeyre wikkidnesse wiß noghte blyn,  
 And þi mercy here may nott wyn. 416

Christ shall  
come again  
to judgment.

The strict  
account that  
must be  
given then.

Then can we  
only utter  
the prayer of  
David,  
‘Do with me  
according to  
Thy mercy!’

[leaf 191,  
back]

None can be  
saved who  
has not  
obtained  
Christ's  
mercy here.

ffor sekere of mercy nane getes he,  
In þis life bot he turne hym tiȝ þe;  
And nane may þat daye be saffe,  
Bot he þi mercy in þis lyfe hafe, 420

Of whilke þou erte large *and* leberaȝ,  
To grante it bathe grete *and* smalle,  
That mercy askes *and* folowes þare-to,  
And dos þare-fore þat þem falles to doo. 424

Lord, grant  
me Thy  
mercy now!

Whare-fore, Lorde, sen þou arte ay redy  
To graunte tiȝ ilke a man þi mercy,  
That sekis þar-to whils þay here lyffe,  
Swilke grace in þis lyfe þou me gyffe, 428

To turne me *and* to fle syn,  
þat I may here þi mercy wyn, Amen!  
Thurghe whilke I may at þe dredful day,  
Be led to þe blyse þat saȝ last ay. Amen! 432

## HYMN TO JESUS CHRIST.

## V.

<b>I</b> hesu Criste, Saynte Marye sonne, Thurgh whaym þis werlde was worthily wroghte, I pray þe come and in me wonne, And of all filthes clense my thoghte.	[leaf 211]  Jesu, dwell in me, 4
Ihesu Criste, my Godde verray, þat of oure dere lady was borne, þou helpe now, and euer, and aye, And lat me neuer for syn be lorne !	help me, 8
Iesu Criste, Goddes sone of heuen, þat for me dyede one þe rude, I pray þe here my symple steuen, Thurgh þe vertue of thi haly blude.	12
Ihesu Christ, þat one þe thirde daye fra dede to lyffe rase thurgh thi myghte, þou gyffe me grace the serue to paye, And þe to wirchiþe day and nyghte.	give me grace 16
Ihesu, of whaym all gudnes sprynges, Whaym all men awe to lufe by righte, Thou make me to ȝeme thi biddynges, And thaym fullfiþ with all my myghte.	to do Thy bidding, 20
Ihesu Crist, þat tholede for me Paynes and angers bitter and felle, Late me neuer be partede fra þe, Ne thole þe bitter paynes of helle !	and not suffer in Hell ! 24

Jesu,	Ihesu Criste, welle of mercy, Of peté and of all gudnes, Of all þe synnes þat euer did I,	
forgive me,	I pray þe gyffe me forgyffnes !	28
	Ihesu, to þe I make my mane ; Ihesu, to þe I calle and crye, Late neuer my saule <i>with syn</i> be slane, ffor þe mekillnes of þi mercy !	32
be my comforter, [leaf 211, bk]	Ihesu, þat es my saueoure, þou be my joy and my solace, My helpe, my hele, my comfortoure, And my socoure in ilke a place !	36
	Ihesu, þat <i>with</i> thi blude me boghte, Ihesu, þou make me clene of syn), And <i>with</i> þi lufe þou wounde my thoghte, And late me neuer mare fra þe twynne !	40
teach me to love Thee,	Ihesu, I couayte to lufe the, And þat es hally my ȝernynge ; þare-fore to lufe þe þou lere me, And I thi lufe saht [euer] syngre.	44
	Ihesu, thi lufe in-to me sende, And <i>with</i> thi lufe þou me ffede ! Ihesu, þi lufe ay in me lende, Thi lufe euer be my saule mede.	48
to joy only in Thee !	Ihesu, my herte <i>with</i> lufe þou lyghte ; Thi lufe me make euer to forsake All werldly joy, bathe day <i>and</i> nyghte, And joy in þe anely to make.	52
Make me recek !	Ihesu, þi lufe me chaufe <i>with-in</i> , So þat na thyngre bot the I seke ; In thi lufe make my saule to brynne, Thi lufe me make bathe mylde <i>and</i> meke !	56

Ihesu, my joy and my louynge,	Jesu, my
Ihesu, my comforthe clere,	love,
Ihesu my Godde, Ihesu my kynge,	my King.
Ihesu with-owtten) pere,	60
Ihesu, þat aH hase made of noghte,	
Ihesu, þat boghte me dere,	
Ihesu, joyne þi lufe in my thoghte,	
Swa þat þay neuer be sere !	64
Ihesu, my dere <i>and</i> my drewrye,	my darling,
Delyte þou arte to synge !	
Ihesu, my myrthe and my melodye,	
In-to thi lufe me brynge !	68
Ihesu, Ihesu, my hony swete,	
My herte, my comfortynge,	my comfort,
Ihesu, aH my bales þou bete,	
And to þi blysse me brynge !	72 bring me to Thy bliss,
Ihesu, in thi lufe wounde my thoghte	
And lyfte my herte to the !	
Ihesu, my saule þat þou dere boghte,	
Thi lufere mak it to bee !	76
Now, Ihesu, Lorde, þou gyffe me grace,	
If it be thi wiH,	
That I may come vn-to <i>thi</i> place,	
And wonn) ay with the styHe ! Amen' !	80 and let me ever dwell with Thee !

Explicit tractatus. Explicit. Amen' !

Thornton'. Amen' !

# HYMN TO THE TRINITY, THE VIRGIN, AND JESUS CHRIST.

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## VI.

[leaf 211, bk.  
col. 2]  
Tri-une  
Lord,

forgive my  
misdoeds,

pity and heal  
me!

Father  
Almighty,  
lead me in  
the right  
way,

and help me  
in my need!

**F**adir and Son) and Haly Gaste,  
Lorde, to þe I make my mone,  
Stedfaste kyng of myghtes maste,  
AHe-weldeand Gode sittand in trone. 4  
I praye þe, Lorde, þat þou þe haste  
To for-gyffe þat I hafe mysdone.

Lorde, hafe mercy of my syn),  
And brynge me owte of aH my care! 8  
Euyll to doo I couthe neuer blyn),  
I hafe ay wroghte agaynes þi lare.  
þou rewe one me bathe owte and in,  
And hele me of my woundes sare! 12

ffadir of heuen) þat aH may,  
I pray þe, Lorde, þat þou me lede,  
In stabyH trouthe þe ryghte way,  
At myn) endynge when) I saH drede. 16  
Thi grace I aske, bathe nyghte and day,  
Hafe mercy now of my mysdedez!  
Of myn) askynge say me noghte nay,  
Bot helpe me Lorde att aH my nede! 20

Swete Ihesu, þat for me was borne,	Sweet Jesus,
þou here my prayere loude and stille!	
ffor paynes þat me ere laide be-forne,	
ffuht ofte I syghe <i>and</i> wepis my fyhte;	24
ffuht ofte haf I bene for-swourne,	
When I hafe wroghte agaynes þi wiht;	
Thou late me neuer be forlorne,	let me not be lost for my ill deeds!
Lorde, for my dedis ihte.	28

Haly Gaste, I pray to the,	Holy Ghost,
Nyghte and day <i>with</i> gud entente,	
In aht my sorowe þou comforthe me,	comfort me,
Thi haly grace be to me sente,	32
And late me neuer bownden bee	and keep me from sin for Mary's sake!
In dedly syn þat I be schente,	
ffor Marie lufe þat mayden free,	
In whaym þou lyghte verraymenta.	36

I pray <i>the</i> , Lady meke and mylde,	Lady, for the love of thy Child on the Cross,
þat þou pray for my mysdede,	
ffor þe luffe of þat ilke childe	
þat þou saghe one þe rude blede.	40
Ewre <i>and</i> ay haf I bene wylde,	
My synfuht saule es euer in drede:	[leaf 212]
Mercy, lady meke and mylde,	
þou helpe me euer at aht my nede!	44 help me!

Mercy, Mary, mayden clene,	Pure Maiden,
þou late me neuer in syn duehte;	
Pray for me, þat it be sene,	
And schelde me fra þe fyre of hehte!	48 shield me from hell- fire!
Certis, lady, wele I wene	
þat aht my faamen may þou felle;	Thou canst fell my foe.
ffor-þi my sorowe to þe I mene,	
<i>With</i> drery mode my tale I telle.	52



Thou Flower of Women,	Be-thynke þe, lady, euer and ay, þat of women þou beris þe flour, ffor synfull men, als I þe say, Oure Lorde hase done þe gret honour.	60
help me,	Helpe me, lady, so wele þou may ! þe behouse be my consailloure ;	
and counsel me !	Of consaile, lady, I þe praye, And also of helpe <i>and</i> of socoure.	64
Comfort me in my sorrow,	Nyghte and day, in wele <i>and</i> wa, In aȝ my sorowe þou comforthe me, And be my schelde agayne my faa, And kepe me, gyffe þi willes bee,	68
Lady fair and free !	ffra dedly syn þat wiȝ me slaa ! Mercy, lady faire and ffree, þou take þat þe es fallen fraa, ffor thi mercy and þi pete !	72
At my death,	At myn endynge þou stand by me, Heȝn when I saȝ founde and ffare, When I saȝ qwake and dredfull be, And aȝ my synnes sowe full sare !	76
Lady, help me, for love of Christ's Cross !	Als ay my hope hase bene in the, I pray þe, lady, helpe me þare, ffor þe luffe of þe swette tree, þat Ihesu sprede one his body bare !	80
Jesu,	Ihesu, for þat ilke harde stounde þat þou walde one þe rude tre blede,	
at my death too,	At myne endynge when I saȝ founde, Hafe mercy, Lorde, of my mysdede,	84
Thou help and keep me !	And helpe me þare of þe dedes wounde, And kepe me þare at aȝ my nede, When dede me takes <i>and</i> brynges to grounde, Lorde, þare I saȝ thi domes drede.	88

For my synnes to do penance	Grant me
Be-fore my dede Lorde, graunt þou me,	
And space of verray repentance	space for repentance!
Inwardly I beseeke the!	ye
In thi mercy as my fyauce,	
Of my tuly þou haue pete,	
And of me take þou na vengeance,	take not vengeance
Lorde, for þi debonerte!	ye

Lorde, als þou erte full of myghte,	ye
Whase lufe es swettaste for to taste,	ye
My lyfe amende, my dedis þou righte,	ye
ffor Marie lufe, þe mayden chaste!	ye
And brynge me to þat ilke syghte,	ye
One þe to see þare joy as muste,	ye
One þe to see þat joyfull syghte,	ye
ffadir and Sonne and þu Holy Goste	ye

Amen

## MORAL POEM: "WITH E. I. O."

(AND CENTRAL RYMES.)

## VII.

(1)

[leaf 213]  
When Adam  
dug, where  
was man's  
pride?

**W**hen Adam dafte and Eue spane,  
Go spire if þou may spede,  
Whare was þan þe pride of man,  
þat nowe merres his mede?

4

Of erthe and lame as was Adam,  
Makede to noye and nede,  
We er, als he, maked to be,  
Whiſts we þis lyfe saſt lede.

8

We are born

*With* I and E, borne er we,  
As Salomon vs highte,

to travall,

To traueſt here whiſts we er fere,  
As fewle vn-to þe flyghte.

12

(2)

set here for  
care;

**I**n werlde we ware casten for care,

To we ware worthi to wende

and we go to  
weal or woe,

To wele or wa, ane of þase twa

To welde *with*-owtten ende.

16

ffor-thi whills þou may helpe þe nowe,

Amend þe *and* haſe mynde,

When þou saſt ga, he beſe thi ffaa

þat here was are thi ffrende.

20

*With* E and I, I rede forthi,

Vmthynke þe ay of thre,

Think what  
we are, were,  
and shall be.

What we er, and whate we warre,

And whate þat we saſt be.

24

(3)

Ware þou als wysse, praysede in pryce  
 Als was Salomon,  
 Wele fairere fude of bane *and* blude  
 þat was Absolon,  
 Strenghely and strange to wreke *thi* wrange  
 As euer was Sampson,  
 þou ne myghte a day, na mare þan þay,  
 þe dede *wit*-stand allone.  
*Wit*h I and E, þe dede to þe,  
 Saþ come als I þe ken,  
 Bot þou ne wate in whatekyn state  
 Ne how, ne whare, ne whenne.

Were we as  
 wise as  
 Solomon,  
 28  
 as strong as  
 Sampson,  
 we could not  
 withstand  
 Death.  
 32

36

(4)

When bemes saþ blawe, rewly one rawe,  
 To rekkenynge buse vs ryse,  
 When he saþ come vn-to þat dome,  
 Ihesu to sitt justyse.  
 þat are was leue, þane mon be greue,  
 When aþ gastis saþ ryse;  
 I say þat þan to synfuþ man  
 Sary bese þat assise.  
*Wit*h I and E, he saþ noghte flee,  
 If aþ he his giltes fele,  
 He ne may hym hide, bot þare habyde,  
 Ne fra þat dome appelle.

At the last  
 Doom,  
 40 when Jesus  
 is judge,  
 we sinful  
 men shall  
 44  
 neither flee  
 nor hide.  
 48

(5)

Of aþ thyne aughte, þat þe was raughte,  
 Saþ þou noghte hafe, I hete,  
 Bot seuen fote, þare-in to rote,  
 And a wyndynge schete.  
 ffor-þi þou gyffe, whils þou may lyfe,  
 Or aþ gase þat þou may gete,  
 Thi gaste fra Godde, þi gudes olodde,  
 Thi flesche foldes vndir fete.

We shall  
 have only 7  
 foot of earth  
 to rot in,  
 52 and a wind-  
 ing-sheet  
 56

[leaf 213, bk]

Our Ex-  
ecutors 'll  
not care for  
us.

With I and E, fuH sekire þou be,  
 þat thyne executurs  
 Of þe ne witt rekke, bot skikk ande skekke  
 FuH baldely in thi boures.

60

(6)

At the Doom,

no Latin or  
law 'll help  
us.

To dome we drawe, þe sothe to schawe,  
 In lyfe þat vs was lente;  
 No latyn ne lawe may helpe an hawe,  
 Bot rathely vs repente.  
 The croice, þe crowne, þe spere bese bowne  
 þat Ihesu ruggede ande rente;  
 The nayles ruyde saH þe conclude  
 With thyne awen argument.

64

68

We shall go  
to weal or  
woe.

With E and O, take kepe þare-to,  
 Als Criste hym selfe vs kende;  
 We comme and goo to wele or wo,  
 That dredfuH dome saH ende.

72

(7)

Of word and  
deed shall we  
give account,

Of witt and witt þat vesettis it  
 In worde, and þat we wroghte,  
 Rekken we mon, and 3elde reson  
 FuH rathely of oure thoghte.

76

and be dealt  
with accord-  
ingly.

SaH no fallace eufere our case,  
 Ne consaile gette we noghte,  
 No gyfte ne grace noþer þare gase,  
 Bot brwke as we hafe broghte.

80

With E and I, I rede forþi,  
 Be warre nowe with thi werkes,  
 for terymes of 3ere hase þou nane here,  
 Thi medes saH be thi merkes.

84

(8)

All our fair  
faces and  
merry  
mouths shall  
go to dust.

What so it be, þat we here see,  
 þe fairehede of thi face,  
 Thi ble so bryghte, thi mayne, thi myghte,  
 þi mouthe þat myrthis mase,—

88

AH mon) als was, to powdir passe,  
 To graue when) þat þou gase,  
 A grysely geste, þan bese þou preste  
 In armes for to brace

92

With I and E; for leue þou me,  
 Bese nane, as I þe hete,  
 Of aH þi kyth dare slepe þe with  
 A nyghte vndire þi schete.

96 No kinsman  
 will dare  
 sleep under  
 our sheet.

## HYMN TO JESUS CHRIST.

## VIII.

(1)

[leaf 219]  
Jesu !  
earthly love  
is bitter be-  
side Thine.

**I**Hesu, thi swetnes wha moghte it se,  
And þare-of hafe a clere knaweynge,  
Aȝ erthely lufe sulde bitter bee,  
Bot thyne allane *with-owtten* lesyng.  
I pray þe, Lorde, þat lare lere mee,  
Aftir þi lufe to hafe langynge,  
And sadly sett my herte one þe,  
In þi lufe to hafe lykyng.

4

Set my heart  
on Thee,

8

(2)

the King of  
Love,

So lykand lufe in erthe nane es,  
In saule wha sa couthe hertly se,  
To lufe hym wele ware mekiȝ blysse,  
ffor kyng of lufe callede es he.  
*With* trewe lufe I walde, I wysse,  
So harde to hym bownden be,  
þat my herte ware hally hys,  
And oþer lufe lykede noghte me.

12

and make  
it wholly  
Thine!

16

(3)

Thou art the  
first whom I  
should love,

If I for kyndnes suld luf my kyn,  
Ay me thynke þus in my thoghte,  
By kyndly skyȝ I sulde be-gyn  
At hym þat me gun) make of noghte.  
Hys semblant he sette my saule *with-in*,  
And this werlde for me he wroghte ;  
As fadir of fude, my lufe to wyne,  
ffor herytage in heuen) he me boghte.

20

for Thou  
boughtest  
me Heaven.

24

## (4)

As modir, of hym I may make mynde,  
 þat are my byrthe to me take hede,  
 And seyn *with* baptym weschede þat strynde  
*With* synn was fyledde *with* Adams dede.  
*With* nobiH mete he nureschede my kynde,  
 ffor *with* his flesche he walde me fede;  
 A better fude may na man fynde,  
 ffor to lastande lyfe it wiH vs lede.

Thou wast a  
 Mother to  
 me,

28

and feddest  
 me with Thy  
 flesh.

32

## (5)

My broþer and syster he es by skyH,  
 ffor he saide *and* lerede þat lare,  
 þat wha sa dide his fadyr wiH,  
 Sisters and breþer tiH hym þay ware.  
 My kynde also he take þare tiH,  
 fuH trewly I tryste þare-fore,  
 þat he wiH neuer lat me spyH,  
 Bot *with* h[i]s mercy saue my sore.

Brother and  
 Sister art  
 Thou to me  
 too;

36

my nature  
 Thou  
 tookest.

40

## (6)

Eftyr his lufe me bude lange,  
 ffor he has myn fuH dere boghte,  
 When I was went fra hym *with* wrange,  
 fra heuen to erthe he me soghte.  
 My wrechede kynde for me he fange,  
 And aH his noblay sette at noghte;  
 Pouerte he suffirde, *and* penance strange,  
 To blysse agayne are he me broghte.

Thou  
 boughtest  
 my love  
 full dearly

44

Thou  
 sufferedst  
 poverty,

48

## (7)

When I was thralle, to make me fre,  
 Mi lufe fra heuen tiH ertlie hym ledde;  
 My lufe allane hafe walde he,  
 And þat my sanle sulde sauede bee:  
 þare-fore he laide his lyfe in wedde,  
*With* my faa he faughte for mee;  
 Woundide he was *and* bitterly bledde;  
 His precyous blode, fuH of plentee,  
 fuH petevosely for me was schedde;

51

53

and wast  
 wounded;

57



## (8)

Thou wast  
pierst with  
a spear,

and gavest  
Thy life for  
me.

His sydes full bla and bludy ware,  
That sumtym ware full brighte of blee,  
His herte was perchede with a spere ;  
His bludy woundes was reuthe to see : 61  
My raunson I-wys he payede pare,  
And gaffe his lyfe for gylte of me ;  
His dulefull dede burde do me dere,  
And perche myn herte for pure petea. 65

## (9)

I was the  
cause of all  
Thy woe.

ffor pete myn herte burde breke in two,  
To his kyndenes if I tuke hede :  
Encheson I was of all his wo,  
He sufferde full harde for my mysdede ; 69  
To lastand lyfe for I sulde goo,  
The dede he tholedde in his manhede.  
When his wiif was to lyfe also,  
He rasse agayne thurgh his Godhede ; 73

## (10)

Thou didst  
rise to  
Heaven  
when Thy  
fight was  
won.

Thou askest  
only love for  
Thy travail.

Tiif heuen he wente with mekiif blysse,  
When he hade venqwyste his bataile ;  
His banere full brade displayede es.  
When so my faa wiif me assaile, 77  
Wele aghte myn herte þan to be his,  
ffor he es þat frende þat neuer wiif faile,  
And na thyng he wiif I-wys,  
Bot trewe lufe for his trauaile. 81

## (11)

Whnt  
couldst Thou  
do more for  
me ?  
I ought to  
love Thee,  
and do Thy  
will.

Thus walde my spouse for me fyghte,  
And woundide for me he was full sare,  
ffor my lufe his dede was dyghte—  
What kyndnes myghte he do me mare ? 85  
To 3elde hym his lufe hafe I na myghte,  
Bot lufe hym lelly I sulde þare-fore,  
And wyrke his wiif with werkes ryghte,  
That he me leryde with lufely lore. 89

## (12)

His luffy lare *with* werkes fulfilh,  
 Wele aghte me wreche, if I ware kynde,  
 Nyghte and daye to wirke his wiht,  
 And euer mare hafe hym in mynde.  
 Bot gastely enemyse greues me iht,  
 And my frele flesche makes me blynde,  
 Tharefore his mercy I take me tiht,  
 ffor bettire bute I kane nane fynde.

93

But spiritual  
 foes and my  
 frail flesh  
 hinder me.

97

## (13)

Bettire bute es nane to me,  
 Bot tiht his mercy trewly me take,  
 That *with* his blude made me fre,  
 And me a wreche his sunn walde make.  
 I praye þat lorde for his pete,  
 ffor my synn noghte me for-sake,  
 Bot gyffe me grace syn for to flee,  
 And in his lufe lat me neuer slake.

101

I betake  
 me to His  
 mercy,

105

and pray  
 Him for  
 grace to flee  
 from sin.

## (14)

A, Ihesu, for þe swetnes þat in the es,  
 Hafe mynde of me when I saht wende!  
 With stedfaste trouthe my wittes wysse,  
 And defende me fra þe fende!  
 ffor þi mercy forgyffe me my mysse,  
 That wikkede werkes my saule ne schende;  
 Bot brynge me, Lorde, vn-to þi blysse  
 With þe to wonn *with-owtten* ende! Amen!

109

Ah, Jesu,  
 remember  
 me at my  
 death,

113

and let me  
 dwell with  
 Thee for  
 ever!

Explicit.

[Note the change in the rymes of st. 7—*abaabab* instead of *ababab*. Line 51 is doubtless the later insertion of some copier. Is the *-fore* of lines 38, 87, for *-fare*; and are its rymes *sore*, *lore*, for *sare*, *lare*?

[leaf 231] OF SAYNE IOHAN *THE* EUANGELIST.

[Note how the last ryme-word of the long-line part of each stanza starts the short-line one following, save in st. 16.]

## IX.

## (1)

Of all men  
the worthiest  
was John,

Of all mankynde þat he made, þat maste es of myghte,  
And of þe molde merkede and mesured that tyde,  
Wirchipede be þou, Euangelist! *with* euer-ilke a wyghte  
þat he wroghte in this werlde wonnande so wyde, 4  
Louede be þou lufely lugede in lyghte!

called of him  
who was  
born in  
Bethlehem.

To life ay in lykyng þat lorde the relyede,  
That in Bedleme was borne of a byrde bryghte.  
That barne brynge vs to blysse þare beste es to byde; 8  
To byde in his blysse,  
Thare he es, and his  
Dysciples ilkone. 11  
Whare myrthe may noghte mysse,  
That waye þou vs wysse,  
Euangelist Ihon! 14

## (2)

A bright  
jewel among  
men,

Iohan, as þe gete or germandir gente, 15  
As jasper þe jowell of gentill perry,  
So was þou daynte as drowry derely endent  
In his dedis þat for dule endeynede hym to dye. 18

dearly loved  
of that Lord  
who gave us  
life.

þou was lufed of þat lorde þat vs lyfe lente,  
þare was na lyueande lede he lete mare by,  
Ne na wyghte in þis werlde *with* hym þat went,  
And by thi werkes I wate þat þou was worthi. 22

Wele worthi þou ware,  
 for thi werkes ay-whare,  
 And dedis by-dene. 25  
 Now forthir to fare,  
 Of thi mekenes mare  
 With mouthe with I mene. 28

I will tell of  
 St. John's  
 meekness.

## (3)

In Galylee graythely gome was þou get, 29  
 As Godd of his gudnes graunted þe grace;  
 Zebede, thi fadir, the fude þat the fet,  
 He fedd the and fosterde, þat faire was of face; 32  
 þou was myldeste of mode þat euer man mett;  
 Thi modir highte Mary, swylk menesyng men mase.  
 The seet scho aste for hir sonnes myght hir thynk wele sett,  
 And of thaire syttyng for-sothe hafe sere solace. 36  
 Solace was it to þe,  
 The pereles of pousté  
 Called the fuH styH; 39  
 þou forsuke thi fadir fre,  
 Schipe and nett of þe see,  
 And went hym vntiH. 42

He left his  
 father and  
 his nets, and  
 went to  
 Jesus.

## (4)

Thi modir, thi mobles, aH maner of thyng,  
 þat any man in his mynde aftir myghte mene,  
 Of aH þe welthe and þe wanes thou hade in kepyng,  
 To cayre with þat cumly thou keste the fuH clene.<sup>1</sup> 46  
 With þat lorde for to lende was thi lykyng,  
 And for his lufe aH lythes lefte thou by-dene. 48  
 By-dene lefte þou it aH,  
 þat was thyne in-with walle,  
 The werlde þou for-suke; 51  
 Thare-by sett thou bot smalle  
 When thou com to his calle,  
 As witnese the buke. 54

His mother  
 and all his  
 worldly  
 goods he  
 abandoned  
 to follow his  
 Lord.  
 [1 ? two lines  
 missing.]

[leaf 231, bk

## (5)

Thou was witty and wyse, thi werkes vn-wylde,  
 þou werede the fro wyrkynges wrechid þat ware, 55

St. John was  
 wise.

St. John  
was meek  
and pure  
and good.

þou was methe *and* meke as mayden for-myldē,  
Thi mynde moued þou fro myse one ilk a manere. 58

Thou was faire and fayntles, *with* na fylthe filede,  
Ne *with* na fandlyng thi flesche defoulede *with* na fere,  
ffor-thi was þou chosen chaste as a childe,

Oure cheftane he chose the vnchangide of chere. 62

Thi chere was fuH chaste

ffro werkcs aH waste,

Noghte assentand to syn. 65

ffuH gude was thi gaste ;

Na filthe had defaste

The verray virgyn. 68

(6)

Akin after  
the flesh to  
the Saviour,  
St. John was  
His faithful  
follower in  
all things.

Thow was sybbe oure Saueoure, hir syster sone, 69

Whas semely sydis saluede oure sare,

þat was þe byrde so bryghte *with* birdyne þode būn,

And þe barne alþer-beste of body scho bare. 72

Bathe frenchipe and faythe to frayste it bese fun,

In þat fiely fude to folowe his fare,

ffor-thi *with* þat worthi, Iohan, wald þou wonn,

And *with* hym walke whate way þat his wiH ware. 76

Ware his wiH was to wende,

Or hym lyked to lende,

Bathe myldely and stiH 79

þou helde þe ay *with* þat hende,

And ferde forthe *with* thi frende,

And wroghte at his wyH. 82

(7)

In the Trans-  
figuration

Thou was preuē *with* þat prynce in euer-ilk a place ; 83

To the he publischede þe poyntis of his preuatē

ffirste when þat frely transfiguredē his face,

To a fone of his folke a ferly to see. 86

and at the  
Supper spe-  
cial grace  
was shewn  
to him.

Seþen at the supere, thorghe souerayne grace,

Many selcouthe syghte schewedē he to þe.

ffor þou was trayste and trewe, and folowedē his trace,

And tuke at his techyng þat faythfuH es and free. 90

ffree fro thralle vs to brynge,  
 Heghe one rude walde he hyngē,  
 So lawe wald he lende. 93  
 And þou his derlyng,  
 His modir in kepyng,  
 To þe he be-kende. 96

## (8)

Thou was bouxsom and bayne, hir body to tent; 97  
 And to his byddyng bowand, to blysse þat vs broghte;  
 Thou *seruede* þat semly tiȝ hir sone sent  
 Aftir hir hym selfen, and sythen þou soghte, 100  
 In-to Asye þe way warely thou went,  
 Thare worthyly werkes of wirchipe þou wroghte,  
 Prechide appertely the puple repent, 103  
 Thorghe prikkynge of penance fra paynes þou thaym broghte;  
 þou broghte thaym to blysse  
 Thorowe mendynge of mysse;  
 Gret kirkes þou made. 107  
 þe Emperoure of þis  
 Was warre, as I wysse,  
 And hatrede he hade. 110

## (9)

Domycyane, þat deuyls lymme, dedeyned at þi dede, 111  
 And demyd the, for thi doynge, *with* dule for to dye;  
*With* tyrauntez he tuk the als theefe in þat thede,  
 Thay toylede the by-twene thaym, and threted the thraly.  
 Thase licherouse lurdanȝ, laytheste in lede, 115  
 To portelatyn thase laddes the ledden fuȝ laythely;  
 Thane the boustoure balde, with barett he hedde  
 That thay thi body suld bare with bale for to bye. 118  
 To by was þou made bare,  
 And done in a tonn thare,  
 With oyle wellande hate; 121  
 Seþen wald þay noghte spare,  
 þay sett the fuȝ sare  
 One ane yren plate. 124

St. John  
 kept the  
 holy mother  
 with care  
 and duty.

After her  
 departure,  
 went into

[leaf 232]  
 Asia, and  
 preached.

Domitian,  
 the heathen  
 emperor, had  
 him seized,  
 and boiled in  
 oil; then  
 laid on an  
 iron plate.

## (10)

But no tor-  
tures could  
hurt him.

Therefore he  
was banished  
to Patmos,

where he  
wrote the  
Apocalypse.

Of aȝ þe dedes þay couthe doo þat derfe ware *and* diȝ, 125  
 Thou dyede noghte, for þaire dide no dere vn-to the;  
 ffoulely foulede þay thi flesche, ȝit felid þou nane iȝe;  
 ffor-thi þi famen the flemede owte of cuntre: 128  
 þan to Pathmos a place passede þou vn-tyȝ;  
 The apocalips in *that* place with a pen free  
 Wysely þou wrate it, with witt and with wiȝ,  
 And for thi werke þou ware worthi wirchipe to be. 132  
 To be wirchiped *with* myghte,  
 þou ware worthi fuȝ ryghte  
 In euer-ilk a place. 135  
 Thou was witnes of lyghte,  
*That* wysses euer-ilk a wyghte.  
 Thi name es Goddes grace. 138

## (11)

But Domi-  
tian being  
slain,

he returned  
to Ephesus,

where he is  
joyfully  
received.

Grete grace was þe gyffen *and* grauntede also, 139  
 Thurghe his gudnes þat gyfes vs aȝ gyftes of mayne.  
 Whils þou suggeourned in þat suyle, Domycyane thi foo,  
 At a semle þat segge in certayne was slayne. 142  
 þan þou gysed the gerne, and gafe þe to goo  
 Tyȝ Ephesym graythely þe gates þat ware gayne.  
 ffeele folke ware thi frendes þare þou ferde froo,  
 And for to frayste of thi fare þe toþer ware fayne. 146  
 ffayne ware þe folke free,  
 And come rynnande to the,  
 And hailed the hame. 149  
 And saide þus vn-to the,  
 ‘Blissede ay mote he be,  
 þat commes in Goddes name!’ 152

## (12)

[leaf 232, bk]  
 He raises  
Drucyane  
to life.

Thane was Drucyane dede, thi derlynge so dere, 153  
 And sulde to delfyȝe be done, dredles þat daye;  
 Bot þou bade thayme habyde and sett downe þe bere,  
 Thou blyssede þe body, bare þare it laye. 156  
 Scho sett hir vp softlytely *with* a blytȝe chere,  
 Als scho hade slepede it semede, sothe for to saye.

þay hade wondir of þat wyghte, þe wyes þat þere ware,  
 And aȝ wirchipeðe thi werke þat wente by þe waye. 160  
     By þe way þay þat went,  
     þay lefte landis and rent  
         *With* the for to wende. 163  
 To no thyng tuke þay tent;  
 And sone sum of thaym repent,  
     By fondyng of þe fende. 166

## (13)

þay ware cumbyrde in couetyse, þe caytefs had care, 167  
     ffor paire knaues ware cledde in clethyng fuȝ clene,  
 And þay hade no thyng in hande as þay had hadde are,  
     And ware noghte halden so myghty as þay hade are bene.  
 ffor-thi wroghte þou paire wiȝ: of wandes þat ware, 171  
     Thow made gold fuȝ gude, and gafe þam I wene;  
 Smale stanes of þe see saynede þou þare,  
     And þay warre saphirs for-sothe, was nane swylke sene. 174  
         Sene swylke was þare none,  
         ffor fyne *precyouse* stone.  
         The wandes when þou badde, 177  
         þay ware golde ylkone,  
         þou gafe thaym welthe mare wone  
         þan þay euer hadde. 180

## (14)

When þay had welthe more wane þan þay euer bewanne, 181  
     þay wente home by þe waye, vnwysely þay wroghte.  
 A ȝonge barne in þat burghe was dede ryghte thanne;  
     þat ilke body þat hym bare, to bale scho was broghte. 184  
 His modir come *murnande*, wiȝ hir many manne,  
     To the made thay thayre mane, mele myghte thay noghte;  
 And for thay grett so grysely, to grete þou by-ganne,  
     To Godd of his gudnes seþen þou be-soghte. 188  
         þou be-soghte Godd of myghte;  
         þan þe childe rase vpe-ryghte,  
         And tolde þam fuȝ euen 191  
         þat lett by þi lare lyghte,  
         And couetede þe golde bryghte,  
         How þay hadd loste heuen. 194

St. John  
 turns sticks  
 into gold,  
 and makes  
 precious  
 stones.

He raises a  
 child to life,  
 who testifies  
 against the  
 lovers of  
 gold.



## (15)

The gold-  
lovers do  
penance, and  
the gold and  
precious  
stones turn  
back again.

Than thay wepede and weyede paire werke and paire wyH, 195  
 þat pay for welthe of þe werlde sulde wende vn-to woo ;  
 Thow said " wiH 3e suffire sothely and stiH  
 Seuen dayes penance ? " and sonne said thay ' 3oo. ' 198  
 Thay tuke at thi techynge and traysted þar-tyH,  
 þay had forthynkyng in thoghte þat pay it fledde froo.  
 þe precyouse stones semly to see appon syH,  
 And þe golde in thaire kynde a-gayne gun þay goo. 202  
 [leaf 238] Thay go a-gayne in degre  
 As paire kynde was to bee  
 Stones as þay ware. 205  
 The golde turnede to wandis free :  
 þan þat syglite fra thay see,  
 Myse didd þay na mare. 208

## (16)

A cunning  
clerk called  
Craton op-  
posed John,

In þat cuntre was a clerke knawen and kende ; 209  
 þay callede hym ' Craton ' þe cunande ' thurgh e owte clergy ;  
 AH þe lande and þat lede þat he gun in lende,  
 With his lawes and his lare warre þay ledd by ; 212  
 þat philosophir, aH þe folke faste he defende  
 That thay suld noghte in thi faythe, Iohan, þam affy.  
 þus merrede he þe men paire mysse for to mende,  
 And thurgh mawmetis he made mony a maystry. 216  
 Thurgh thaym the he soghte,  
 ffor the, Iohan, forsothe he wroghte,  
 A puyson to profe the. 219  
 He saide, as he thoghte,  
 If it noyede the noghte,  
 þan walde he lufe the. 222

and tried to  
poison him.

## (17)

The poison  
slays two  
prisoners,

Bot þat puyson to profe, that proudeste in patte, 223  
 Profirde it two presoners was puneschede in pyne ;  
 Als faste als þay felyd it, downe dede gun þay falle,  
 So was it felt for to frayste, þe fylthe was so fyne. 226  
 Bot þou sauede thaym alsone seande thaym aHe,  
 And saynede þe coppe swetely, and suppede it off syne,  
 Thow hade no harme : þat be-helde þat hendeste in haH ;  
 And to the hally þay heledide, bathe he and his hyne. 230

but John re-  
stored them,  
and drank  
the cup  
without  
harm.

- His hyne holly and he  
Trewely trowede þare to þe,  
Be-come þare thi brothire. 233  
þou saide to þat menȝe,  
“Luke þat ȝe lufande be,  
Ilkone to oþer.” 236
- (18)
- Thou bade thaym be free to frayste in paire fare, 237 He preaches  
ffaythefuþ and frendely tiþ euerilk a fere : brotherly  
‘What may þis mene,’ quod these men, ‘mone it vs mare, love and  
We hafe no mencyon ne mynde of þis matere.’ 240 charity.
- “It es þe comma[n]dement of Criste þat I ȝow declare,  
To kepe it be connande aþ mankynde clere,  
Luke ȝe releue ilke a lede þat lykes ȝoure lare,  
To lufe ilk man as ȝoure selfe this lesson ȝe lere. 244  
To lere nowe þis ryghte,  
Gret Godd of his myghte  
Graunte ȝow þe grace ! 247  
And Ihesu, þat worthi wyghte,  
Helpe vs aþ to þat lyghte  
For to see his face.” 250
- (19)
- Wyse men and witty þat of thi werkes wyste, 251 The wise men  
Weled the for wo[r]thi wirchiþe to welde ; of Ephesus  
To be paire beschope, blethely pay bedde the so blyste,  
ffor þou myghte in thaire bale, beste be thaire belde, 254 [leaf 233, bk]  
Thay menskede the wiþ manhede wiþ mytir vn-myste, desire John  
And folowed thi fare freely in firthe and in felde ; to be their  
Thus thou lyffede in the lande whils oure Lorde lyst ; bishop.  
And when hym lykede, he laghte the thi gaste, þou gun) 258  
hym ȝelde.  
ffor to ȝelde the thi mede,  
In heuen for thi gude dede,  
When þou heþen paste, 261  
He was redy we rede.  
To þat lyghte he vs lede,  
þat euer more saþ laste ! Amen ! 264

Explicit

[leaf 279]

## EARTH TO EARTH.

## X.

**Memento Homo Quod Sinis Es,  
Et in cinerem Reuerteris.**

## (1)

Man made of earth  sets all his thoughts on earth,	Erthe owte of erthe es wondirly wroghte, Erthe hase getyn one erthe a dignyte of noghte, Erthe appon) erthe hase sett alle his thoghte, How þat erthe appon) erthe may be heghe broghte.	4
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## (2)

and not on how he must go back to earth. [leaf 279, bk]	Erthe appon) erthe wolde be a kynge; Bot howe þat erthe to erthe saß, thynkis he no thyng. When) erthe bredis erthe, and his rentis home brynge, <sup>1</sup> Thane schalle erthe of erthe hafe fuß harde partynge.	8
---	--	---

## (3)

He wins castles and towers,	Erthe appon) erthe wynnys castells and towrrys, Thane saise erthe vn-to erthe, 'this es aße owrris;' When) erthe appon) erthe hase bigged vp his bowrris, Thane schalle erthe for erthe suffire scharpe scowrrys.	12
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## (4)

and goes glittering in gold;	Erthe gose appon) erthe as golde appon) golde: He that gose appon) erthe gleterande as golde, Lyke als erthe neuer more goo to erthe scholde, And 3itt schaß erthe vn-to erthe 3a rathere þan) he wolde.	16
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## (5)

but when he is earth he will stink foully.	Now why þat erthe luffis erthe, wondire me thynke, Or why þat erthe for erthe scholde oþer swete or swynke; ffor when) þat erthe appon) erthe es broghte with-in bryñke, Thane schaße erthe of erthe hafe a foulle stynke.	20
---	---	----

Mors Soluit Omnia

In the margin are these lines:—

Limus	Mu[t]are Nequimus,
Homo	Vnde Superbimus
Primus	Terram Terra [ <i>or</i> Terre Redimus].
Sordeus.	

<sup>1</sup> This line is repeated in the MS.

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REL. PIECES.

H

1. The first part of the report  
describes the general situation  
of the country and the  
state of the economy.  
2. The second part of the report  
describes the state of the  
economy and the state of the  
economy.  
3. The third part of the report  
describes the state of the  
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economy and the state of the  
economy.

## GLOSSARY.

- A, *adj.* one, 3/4, 15/9.  
 Abowte-gangande, surrounding, 47/9.  
 Affy, *vb.* trust, have confidence in, 94/214.  
 Agayne-stande, *vb.* resist, 17/18.  
 Alegeance, *sb.* lightening, alleviation, 8/22, 28/22 (O. Fr. *Alegeance*).  
 Alkyn', *adj.* all sorts of, 5/6, 8/10.  
 Als-tite, *adv.* as soon, at once, 18/31, 22/26.  
 Althire-beste, *adj.* best of all, 31/27.  
   Althir = genitive aller.  
 Alpir-myghtyeste, *adj.* mightiest of all, 31/26.  
 Althirwyseste, *adj.* wisest of all, 31/27.  
 Alweldande, *adj.* ruling over all, 70/372, 76/4.  
 Ambynowre, *sb.* almoner, 54/24.  
 Anehede, *sb.* unity, 45/27.  
 Anence, *adv.* anent, concerning, 2/35.  
 Anlypy, *adj.* single, unmarried, 13/22 (A.-S. *anlipig*).  
 Anouren', *vb.* honour, 22/13.  
 Anykyn', *adj.* any sort, 31/33.  
 Apertely, *adv.* openly, 45/34, 91/103.  
 Apperte, *adj.* in apperte, openly, 22/33.  
 Are, *adv.* erewhile, before, 81/41, 93/170.  
 Assethe, *sb.* restitution, 6/24. The early form of the word 'Assets.' See *Glossary to Fricke of Conscience* (ed. Morris).  
 Assoylede, *pp.* absolved, 6/24, 30.  
 At, *prep.* to, 27/17.  
 At, that, 48/1.  
 Athe, *sb.* oath, 6/26.  
 Aughte, *sb.* one's own, possessions, 81/49.  
 Aughten', *adj.* eighth, 6/7; aughtened, 28/13.  
 Avowtry, *sb.* adultery, 13/24.
- Avysede, *adj.* foreseen, expected, 20/12. (No doubt '[un]avysede'.)  
 Awe, *vb.* ought, owe, 1/27, 5/2, 8/20.  
 Ayers, *sb.* heirs, 31/21.  
 Aysell, *sb.* vinegar, 67/252.
- Barett, *sb.* fierceness, savage enmity (Halliwell), 91/117.  
 Barne-tyme, *sb.* progeny, 58/34 (O. E. *bearn-teám*).  
 Bathere, *gen.* of both, 8/32.  
 Baylyes, *sb.* governors, 53/10.  
 Bayne, *adj.* ready, 91/97.  
   "So *bayn* were *pay* bope two his bone for to wyrk."—*Allit. Poems*, c. 136.  
 Bedleme, *sb.* Bethlehem, 88/7.  
 Behouse, *vb.* behoves, 78/62.  
 Bekende, *vb.* committed, entrusted, 91/96.  
 Belde, *sb.* protection, 95/254. Also used as a verb, to be in safety.  
   "Ewyre to byde and to *belde* in blysse with hym selvene."  
   *Morte Arthure*, l. 8.  
 Bemes, *sb.* trumpets, 81/37.  
 Benysone, *sb.* blessing, 30/13.  
 Bese, *vb.* is, 83/94.  
 Besily, *adv.* busily, heedfully, 38/32.  
 Betakynde, betokened, 30/34.  
 Bete, *vb.* make better, heal, 75/71.  
 Bewanne, *vb.* won, a stronger form of *wanne*, 93/181.  
 Bigged, *vb.* builded, 96/11.  
 Birdyne, *sb.* burden, 90/71.  
 Ble or blee, *sb.* complexion, 82/87.  
   "Us bus have a blode bande, or *pi ble* change."—*Morte Arthure*, 2576.  
 Blynnes, *vb.* ceases, 2/1.  
   "And get ne kuše he nogt *blinne*, For to don an oðer sinne."  
   *Genesis and Exodus*, 289.

Bollenynge, *sb.* swelling, 12/11.  
 Boste, *sb.* boasting, 11/32.  
 Boustoure, *sb.* boaster, tyrant, 91/117.  
 Bouxome, *adj.* obedient, 5/27, 20/14, 91/97.  
 Bowne, *adj.* ready, 82/65.  
 Bowsomnes, *buxomness*, 50/15.  
 Brwke, *vb.* enjoy, receive, 82/80.  
 Brynke, *sb.* ? edge of grave, bank, mound, 96/19.  
 Brynnyng, *sb.* burning, 22/32.  
 Bun, *adv.* promptly, 90/71.  
 Burde, *vb.* beloved, 86/64, 66.  
 Bus, Buse, Bude, *vb.* behoves, behoved, 8/5, 81/38, 85/41.  
 Bute, *sb.* boot, remedy, 87/97.  
 By-dene, *adv.* thereto, besides, 89/25; straightway, 89/48.  
 Bye, *vb.* abide, endure, 91/118.  
 Byhouely, *adv.* fittingly, properly, 5/12.  
 Byrde, *sb.* lady, virgin, 88/7, 90/71.  
 Byse, *sb.* fine linen, 64/147 (M. Gothic *hwassaun*, Gr. *βυσσος*, Hebrew *Bûts*).  
 "Sum man was rich and was clothid in purpur and *byss*, and he eet ech day schynynghli."  
 Luke xvi. 19. *Wickliffe*.  
 Cardinal Virtues, Four, 28/24.  
 Carpyng, *sb.* speaking, 7/22.  
 Catell, *sb.* chattels, goods, property, 6/21.  
 "Bekennes þe *catel* to þe kyng, þat he caȝt hade."—*Allit. Poems*, 1296.  
 Cayre, *vb.* turn, go, 89/46.  
 Caytefly, *adv.* wretchedly, 38/34.  
 Caytifede, *adj.* wretched, 37/10.  
 Cely, *vide Sely*.  
 Chasty, *vb.* chastise, correct, 9/17, 21/26 (O. Fr. *chastier*).  
 Chaufe, *vb.* warm, 74/53 (Fr. *chauffer*).  
 Chese, *vb.* choose, 11/3.  
 Clatheles, *adj.* clothesless, 9/10.  
 Clede, *vb.* clad, 66/222.  
 Clowtis, *sb.* cloths, 40/27.  
 Collacyone, *sb.* lecture, 22/26. Compare Mod. Fr. *conférence*.  
 Communers, *sb.* partakers of, 1/10.  
 Comonyng, *sb.* communion, 3/17.  
 Complyn<sup>3</sup>, *sb.* the last or closing service of the evening, 44/2.  
 Conabilly, *adv.* carefully, 18/8.  
 Conande, *adj.* cunning, skilful, 49/16.

Conandely, *adv.* carefully, thoroughly, 14/2, 4.  
 Conaundenes, *sb.* care, skill, thought, 12/34.  
 Contekes, *sb.* contests, 24/3.  
 Contende, contained, 36/30.  
 Cufere, *vb.* cover, conceal, 82/77.  
 Cumly, *adj.* comely, fair one, 89/46.  
 Cun, *vb.* to know, to know how, to be able, 1/27, 2/30 (A.-S. *cunnan*).  
 Dalfe (*pret.* of *delve*), dug, 80/1.  
 Debonerte, *sb.* kindness, gentleness, 79/96.  
 Ded, dede, *sb.* death, 8/22, 26/19.  
 Dedeyned, *vb.* disdained, was angry, 91/111.  
 Defaute, *sb.* lack, want, 29/28 (Fr. *Défaut*).  
 Defend, *vb.* forbid, 37/19.  
 Defule, *vb.* overcome, 46/29 (O. Fr. *defeuille*).  
 Deme, *vb.* think, judge, 3/24, 21/9, 91/112.  
 Demyng, *sb.* thinking, reasoning, judging, 62/82.  
 Dere, *sb.* mischief, harm, 92/126.  
 Derely, *adv.* richly, 88/17.  
 Derfe, *adj.* strong, 92/125.  
 Dill, *adj.* secret, cunning, 92/125.  
 Do, *vb.* put, 58/31.  
 Dolven<sup>3</sup>, *vb.* buried, 4/10.  
 Do owte, put away, turn out, 8/15.  
 Dortour, *sb.* the dormitory, 51/12 (Fr. *Dortoir*).  
 Dounen<sup>3</sup>, *vb.* beaten violently, 41/22.  
 Dowte, *vb.* do out, put away, avoid, 22/28.  
 Dredles, *adv.* certainly, 92/154.  
 Drerily, *adv.* miserably, 31/20, 41/12.  
 Drewry, *sb.* love, 75/65; jewel, 88/17.  
 Dule, *sb.* sorrow, trouble, 88/18, 91/112.  
 Comp. O. Fr. *Doler, souffrir*.  
 Dyng, *adj.* worthy, 63/93 (Fr. *Digne*).  
 Dysses, *sb.* want of ease, discomfort, 25/5.  
 Dyssessed, *vb.* disscized, made to give up, 6/28 (Fr. *Dessaisir*).  
 Efter, *prep.* according to, 7/13.  
 Eke, *vb.* increase, 70/348.  
 Elacion, *sb.* pride, self-sufficiency, 23/21.  
 Elde, *sb.* age, 2/26, 7/13.  
 Flyke, *adv.* alike, 52/22.

- Encheson<sup>1</sup>, *sb.* reason, cause, 15/11.  
 Endent, *adj.* fixed, set, 88/17.  
 Endeynede, *vb.* condescended, deigned, 88/18.  
 Enpride, *vb.* pride oneself, 23/24.  
 Eschape, *vb.* escape, 16/32 (O. Fr. *Es-chaper*).  
 Euen-cristyn, *sb.* fellow-christians, 2/19, 6/18, 10/27.  
 Evenhede, *sb.* moderation, 11/12.  
 Euynty, *adv.* evenly, equally, 11/4, 34/21.
- Fallace, *sb.* deceit, 82/77 (Lat. *fallacia*).  
 Falles (till), *vb.* belongs to, 15/6.  
 Fainen<sup>1</sup>, *sb.* foemen, 77/50, 92/128.  
 Fande, *vb.* try, endeavour, tempt, 5/32, 11/26, 17/17.  
 Fandyng, *sb.* temptation, 11/9, 20/12.  
 Fare, *vb.* go, 78/74.  
 Fasyng, *sb.* performing, 64/157. Comp. Fr. *faisant*.  
 Felawrede, *sb.* fellowship, 3/17.  
 Fellenes, *sb.* bitterness, awfulness, 46/12.  
 Ferde, *vb.* went, 90/81, 92/145 (*pret.* of fare, A.-S. *faran*).  
 Fere, *adj.* vigorous, alive, 80/11. (*King Horn*, l. 149.)  
 Fere, *sb.* companion, comrade, 90/60, 95/238.  
 Ferly, *sb.* wonder, 90/86.  
 Fermorye, *sb.* infirmary, 51/19, 55/15.  
 Fet, *vb.* fetched, 89/31.  
 feele, *adj.* many (Ger. *viel*), 92/145.  
 Firthe, *sb.* enclosed land, 95/256.  
 Flemede, *vb.* banished, 92/128 (A.-S. *flema*, a fugitive).  
 Flom<sup>1</sup>, *sb.* river, 65/175. (Used in *Mandeville*.)  
 Flytyng, *sb.* contention, 12/13.  
 "Stynst of py strot and fyne to flyte  
 And sech hys blype full swette and swyke."—*Allit. Poems*, A. 353.  
 Fondyng, temptation, 93/166. See *fandyng*.  
 Fone, *adj.* few, 30/9, 90/86.  
 Forbyssen<sup>1</sup>, *sb.* example, 70/361.  
 Force, *sb.* necessity, 45/2: a French usage.  
 Forhewe, *vb.* despise, reject, avoid, 11/19 (A.-S. *for-hugian*, *Genesis and Exodus*, 3814).  
 Forluke, *sb.* foresight, predestination, 4/13.
- Forme-fadyrs, *sb.* forefathers, 1/16, 20.  
 For-thynkyng, *sb.* sorrowfully thinking over, repenting, 8/4, 94/200.  
 The *for* intensive, as in *for-spent*, *for-straught*, *for-wept*, *for-lorn*, &c.  
 Founde, *vb.* journey, 78/74, 83.  
 Fourtede, fortieth, 4/20.  
 Fratour, *sb.* the hall where the brethren met, 51/10.  
 Frayste, *vb.* try, 90/73, 92/146, 95/237.  
 ffreenes, *sb.* freedom, liberty, 39/21.  
 Fremmede, *adj.* not of kin, 5/36.  
 Fulle, *adj.* foul, 11/9.  
 Fulle, *vb.* befoul, defile, 41/9.  
 Fun<sup>1</sup>, *vb.* found, 90/73.  
 Fyaunce, *sb.* trust, 79/93.  
 Fyle, *vb.* defile, 7/17, 65/182.
- Gates, *sb.* ways, 92/144.  
 Gayne, *adj.* near, 92/144. Compare usage of *against*, in "*Against the gate*."  
 Gelery, *sb.* cheating, trickery, 12/33.  
 See *Glossary to Hampole's Short Treatises*.  
 Gente, *adj.* graceful, 88/15.  
 Gerinandir, *sb.* ? some precious stone, 88/15.  
 Gerne, *adv.* readily, eagerly, 92/143.  
 Gerte or gere, *vb.* make, cause, 6/27.  
 Gete, *sb.* jet, 88/15.  
 Gome, *sb.* man, 89/29.  
 Gouvernaylle, *sb.* governor, 33/34.  
 Grauen<sup>1</sup>, *vb.* buried, 28/5.  
 Graythely, *adv.* truly, 89/29; readily, quickly, 92/144 (*Gloss. Allit. Poems*).  
 "As mathew melez in þour messe,  
 In sothful gospel of god al-myȝt,  
 In sample he can full graythely gesse."  
*Allit. Poems*, A. 496.  
 Grete, *vb.* cry, 93/187; Grett (*pret.* of grete), cried, lamented, 93/187.  
 Grewe, greek, 45/14.  
 Gruche, *vb.* grudge, 48/3.  
 Grysely, *adv.* terribly, 93/187.  
 Grysse, *sb.* grass, 21/7, 62/88.  
 Gude-doers, *sb.* benefactors, 20/8.  
 Gulyardy, *sb.* trifling, vanity, 35/27.  
 Gun<sup>1</sup>, *vb.* began, 68/276, 69/336. Frequently used as an auxiliary. See *Glossary to Pricke of Conscience*.  
 Gylteste, *adj.* ? meaning, 32/12.  
 Gysed, *vb.* prepared, 92/143.



Habade, *vb.* waited for, 18/16.  
 Hailed, *vb.* saluted, 92/149.  
 Haldande, *adj.* grasping, 29/36.  
 Halowes or halous, *sb.* saints, 5/19, 20/

11.

Hannkede, *pp.* entangled, 11/24.  
 Hateredyn<sup>1</sup>, *sb.* hatred, 12/3.  
 Hatten<sup>1</sup>, *vb.* hight, called, named, 11/35,  
 13/19.  
 Haunynge, *sb.* ability, power, ? wealth,  
 5/34.  
 Hawe, *sb.* a trifle, the least bit, 82/63.  
 From the berry of the hawthorn.  
 Hede-thewe, *sb.* chief quality, 10/5.  
 Hele, *adj.* safe, 3/21.  
 Heledide, *vb.* (*pret.* of helde), yielded,  
 submitted, 94/230.

"Than they heldede to hir heest alle  
 holly at ones."

*Morte Arthure*, 3369.

Helelynge, *sb.* hiding, 6/5 (A.-S. *helan*).  
 Hende, *adj.* graceful, gentle, 90/80;  
 hendeste, 94/229.

"And the hendeste in hawle undire  
 hevene riche."

*Morte Arthure*, 3880.

Hendely, *adv.* with grace, 55/1.  
 Herbere, *vb.* harbour, 29/7.  
 Herberles, *adj.* without harbour or  
 shelter, 29/8.  
 Herbery, *sb.* harbour, refuge, 29/13.  
 Herne-panne, *sb.* brain-pan, skull, 66/  
 226.  
 Heryede, *vb.* harried, spoiled, 4/11.  
 Hete, *vb.* tell, promise, 83/94.  
 Heben<sup>1</sup>, *adv.* hence, 8/25.  
 Hethynge, *sb.* scorn, mockery, ridicule,  
 39/4, 41/9, 66/229.

"And henttez þem in heþyng, an usage  
 vn-clene."—*Allit. Poems*, 710.

Heuede, *sb.* head, power over, 5/25.  
 Heyn<sup>1</sup>, *adv.* hence, 78/74.  
 Hippyng, *sb.* hopping over or omitting  
 part of the service, 39/4.  
 Homerynge, *sb.* muttering, mumbling,  
 39/4.  
 Hopes, *vb.* thinks, 11/31.  
 Horesyng, *sb.* equipage, state, 23/29.  
 How-gates, *adv.* how, in what way, 25/  
 36.  
 Howssyng, *sb.* building, 50/21.  
 Hyghte, *vb.* said, promised, 25/23;  
 hyghttes, promises, 57/2.

Hyne, *sb.* servants, 94/230, 95/1.  
 Hyrdes, *sb.* shepherds, 40/32.  
 Hyr one, by herself, 55/16.

Ingate, *sb.* entrance, 51 6, 59/27.  
 In-manges, *prep.* among, 46/7.

Kenne, *vb.* teach, 36/21.  
 Kennynge, *sb.* instruction, 21/26.  
 Kide, *vb.* shewed, 63/101.  
 Knaweliggyng, *sb.* knowing, 57/6.  
 Koune. See *Cun*.  
 Kychynner, *sb.* cook, 54/11.  
 Kynde, *sb.* nature, 28/11.  
 Kynredyn<sup>1</sup>, *sb.* kindred, 17/33, 23/26.

Lache, *vb.* abandon, leave, 13/9. Fr.  
*Lâcher*.

Laghte, *vb.* took, 95/258.  
 Lame, *sb.* loam, clay, 80/5.

Langes, *vb.* belongs, 1/25.

Lare, *sb.* lore, doctrine, 1/25, 6/2.

Large, *adj.* bountiful, 47/12, 13, 16.

Latesomnes, *sb.* slowness, delay, un-  
 willingness, 13/8.

Lathe, *adj.* loath, 13/13.

Lawede, *adj.* lewd, ordinary, opposed  
 to *lerede*, 5/17; lawede, *vb.* lowered,  
 humbled?, 32/32.

Layke, *sb.* strife, 39/3.

Laythely, *adv.* wickedly, 91/116.

Laytheeste, *adj.* most vile, hateful (A.-S.  
*lath*), 91/115.

Lede, *sb.* people, 88/20, 91/115, 94/211.

Leftte, *vb.* lift, 46/24.

Lelly, *adv.* loyally, truly, 25/26, 31/14.

Lende, *vb.* tarry, remain, 90/78, 91/93.

"They put up pavilyons round  
 And lendid there that night."

*Halliwel's Dict.*

Lesse, *vb.* lose, 6/27.

Lessynge, *sb.* lessening, 8/24.

Lesynges, *sb.* lies, 6/9.

Lete, *vb.* set, 88/20.

Leue, *adj.* dear, 52/13.

Leuer, *adj.* rather, 38/26.

Licherouse, *adj.* rascally, 91/115.

Loos, *sb.* praise, renown, 23/27 (O. Fr.  
*Los*).

Lorne, *adj.* lost, 64/141.

Losengery, *sb.* lying, deceiving. 25/4  
 (O. Fr. *losengerie*). See *Gloss.* to  
*Allit. Poems*.

Lowssynge, *sb.* loosing, 8/33.

Lowte, *vb.* worship, 5/5.  
 Lufe frayners, *sb.* those who demand love, to whom love is justly due, 59/25.  
 Lufesomly, *adv.* lovingly, 15/19.  
 Lugged, *vb.* lodged, 88/5.  
 Lurdans, *sb.* villains, wretches, 91/115.  
 Lyfelade, *sb.* livelihood, 5/33.  
 Lygand, *vb.* lying, 16/1.  
 Lyghtere, *adj.* easier, 30/5.  
 Lyghtnes, *vb.* enlightens, 57/6.  
 Lykyng, *sb.* joy, pleasure, 11/12, 13/12, 39/29.  
 Lyne, *sb.* lynt, flax, 21/22.  
 Lyte, *sb.* unwillingness, hindering, 13/8.  
 Lythe, *sb.* property, 6/14, 6/29.  
 "For both landez and lythes fulle lyttile by he settes."—*Morte Arthure*, 994.  
 Lyueande, living, 88/20.  
 Mad, made, 1/17.  
 Male-eeze, *sb.* distress, 18/25 (Fr. *malaise*).  
 Manyhede, *sb.* plurality, 45/27.  
 Mase, *vb.* makes, 23/36.  
 Mawmetis, *sb.* idols, images, 94/216.  
 Derived from *Mahomet*.  
 Mawmetryes, *sb.* idolatries, 5/6.  
 Mayne, *sb.* power, force, 82/87, 92/140 (A.-S. *mægan*).  
 Medefull, *adj.* profitable, 9/24.  
 Medles, *adj.* useless, profitless, 39/4.  
 Meke, *vb.* humble, make meek, 37/2, 48/12, 48/17.  
 Mele, *vb.* speak, 93/186.  
 Mene, *vb.* speak, tell, 77/51.  
 Menesyng, *sb.* remembrance, mention, account, 89/34.  
 Mengede, *vb.* mingled, 4/31.  
 Menskede, *vb.* did honour to, 95/255.  
 Menze, *sb.* suite, retinue, 23/29, 95/234.  
 Merres, *vb.* mars, 80/4.  
 Merryng, *sb.* marring, injuring, 3/34.  
 Measure, *sb.* moderation, 27/8.  
 Methe or Methfulness, *sb.* temperance, 11/11.  
 Mett, *sb.* limit, bound, 11/14.  
 Mobles, moveables, goods, 89/43.  
 Momellynge, *sb.* mumbling, 39/4.  
 Mone, *vb.* admonish, teach, 95/239 (Lat. *monere*).  
 "By a tale y shal you mone that fyl betwix the fadyr and the sone."—*Halliwel*.

More, *sb.* mortar, 50/29.  
 Mukke, *sb.* filth, dirt, 16/19.  
 Myghtfull, *adj.* strong, powerful, 53/5.  
 Mynynge, *sb.* diminishing, lessening, 3/35.  
 Mysse or Myse, *sb.* wickedness, 87/110, 90/58, 91/106, 94/208.  
 Myster, *sb.* need, 9/13, 24/34.  
 "And swa wyde and large þat it most kepe  
 Alle þe creaturs, les and mare,  
 Of alle þe world if myster ware."  
*Pricke of Conscience*, 7373.  
 Na nother, no other, 45/7.  
 Neddrye, *sb.* adder, 11/26 (A.-S. *nedder*).  
 Neghteboure, *sb.* neighbour, 6/17.  
 Nere, *conj.* nor, 54/19.  
 Nerre, *adj.* nearer, 18/2.  
 Nesche, *vb.* melt, soften, 32/2. See *Glossary to Pricke of Conscience*.  
 Nete, *sb.* neat, cattle, 21/21.  
 Neuen, *vb.* name, speak, 5/13; nevyynn, 16/20.  
 Noyande, *adj.* mischievous, 21/23, 62/63.  
 Noyes, *sb.* troubles, discomforts, 25/5; *vb.* 62/66.  
 Nyende, *adj.* ninth, 6/12.  
 Of, *prep.* ? instead of, 33/34.  
 Oftesythes, *adv.* oft-times, 2/4.  
 Okyr, *sb.* usury, 12/32.  
 Olodde, 81/55.  
 One, *prep.* on, 17/11, 91/92; = in, 2/34.  
 Orloge, *sb.* clock, 58/3, 10.  
 Overhope, *sb.* presumption, 10/20.  
 Owterage, *sb.* excess, 11/11.  
 Palle, *sb.* pall, clerical habits, 94/223 (Lat. *Pallium*).  
 Parischenes, *sb.* parishioners, 2/23.  
 Paye, *vb.* please, gratify, 55/9. See *Glossary to Pricke of Conscience*.  
 Penetancere (r. petancere, v. petance, l. 34), the distributor of the portions or commons in the monastery, 56/20.  
 Perawnter, *adv.* peradventure, 2/5.  
 Pereles, *sb.* without equal, 34/36, 89/38.  
 Perry, *sb.* jewellery, 88/16 (O. Fr. *Perre*). Comp. *Perrière*, a word used for quarry in some French provinces.  
 Poleschesy, *sb.* meditation, 55/19 (? Gr. πολυ-σκέψις).  
 Pouste, *sb.* power, dignity, 65/168, 89/38.

Priuatyse, *sb.* secrets, 57/7.  
 Puple, *sb.* people, 91/103.  
 Pure, *adj.* poor, 29/31, 33, 34.  
 Purvaye, *vb.* provide for, give, 21/16, 27/17, 41/28.  
 Purueance, *sb.* providence, care, 41/28.  
 Puttid, *vb.* put, placed, 32/16.  
 Pyne, *sb.* suffering, 30/16, 33/4, 94/224.  
 Pyssmowre, *sb.* pismire, ant, 21/34.  
 Pystill, *sb.* epistle, 2/9.

Qwaynte, *adj.* witty, wise, 16/34.  
 "If pou with *quayntyse* conquere hit,  
 I quyte þe by mede."  
*Allit. Poems*, B. 1632.

Racede, *vb.* tore, 66/219.  
 Rase, *vb.* rose, 4/25.  
 Rathely, *adv.* early, in time, 82/64.  
 Raughte, *vb.* reached, procured, 81/49.  
 Reall, *adj.* royal, 64/142 (O. Fr. *Real*).  
 Refte, *sb.* ? robbery, 24/11.  
 Rekk, *vb.* care, 38/23.  
 Relyede, *vb.* called, 88/6.  
 Reunyng, *sb.* pillaging, 6/4.  
 Rewfulness, *sb.* sadness, sorrow, 51/19.  
 Rewly, *adv.* sorrowfully, dreadfully, 81/37.  
 Rude, *sb.* cross, 4/7, 91/92.  
 Ruggede, *vb.* tore, pierced, 82/66.  
 Rynnand, *adj.* 35/16, evidently should be *rymmand*, ryming, see 35/27.  
 Ryuely, *adv.* strictly, 6/32. From *ruyt*, to strive. See *Gloss. to Allit. Poems*.

Samen', *adv.* together, 3/27; sammen', 10/17.  
 Samenly, *adv.* equally, 3/9.  
 Sane, *vb.* heal, 85/40: printed *saue*.  
 Sauoyre, *sb.* pleasure, 56/30.  
 Saynede, *vb.* blessed, 93/173, 94/228.  
 Schende, *vb.* injure, ruin, 87/111.  
 Schenschipe, blame, punishment, 21/17.  
 Schente, *vb.* (*part.* of schende), injured, lost, p. 77/34.  
 Schere, *vb.* cut, sever, 64/161.  
 Schire, *adj.* pure, clean, 56/33.  
 Sckathe, *vb.* injure, 26/30.  
 Scowrrys, *sb.* 96/12.  
 Scrifte, *sb.* shrift, confession, 8/7.  
 Segge, *sb.* man, 92/142.  
 Sekyrlly, *adv.* securely, certainly, 8/22.  
 Selcouthe, *adj.* strange, 90/88.

Sely, *adj.* blessed, holy, venerable, 51/33, 52/11.  
 Semblant, *sb.* likeness, 84/21.  
 Sembyll, *vb.* assemble, get together, 55/20.  
 Semle, *sb.* assembly, meeting, battle, 92/142.  
 Sem'y, *n.* seemly lady, the Virgin Mary, 91/99.  
 Sere, *adj.* several, 3/12, 12/19.  
 Serue, *sb.* service, 73/15.  
 Seven Deadly Sins, 7 Virtues, 23/3, 4; Seven Works of Mercy, 7 Prayers of the Pater Noster, 23/2.  
 Skikk and skekke, *vb.* quarrel and contend, 82/59. *Halliwell*.  
 Skyll, *sb.* reason, 1/7. Skillwyse, *adj.* reasonable, 1/12, 8/16; skillwysly, 11/15.  
 Slake, *vb.* slacken, 87/105.  
 Sleghte or Sleghenes, *sb.* wisdom, prudence, 10/34.  
 "When he stey tylle heven on halghe Thursday,  
 Þat wate he best thurgh wytt and sleght,  
 What space þat way contened of heght."—*Pricke of Conscience*, 7696.

Slewthe, *sb.* sloth, 13/6.  
 Slokyns, *vb.* slackens, 24/7.  
 Slomers, *vb.* slumbers, 58/18.  
 Slyke, *adj.* suchlike, 35/27.  
 Soceryes, *sb.* sorceries, 5/7.  
 Somdele, *adv.* somewhat, 51/17.  
 Sonndayes, *sb.* Sundays, 2/14.  
 Sothefaste, *adj.* true, 3/6, 10.  
 Sothefastly, *adv.* truly, 3/8, 26.  
 Sothefastnes, *sb.* truth, 16/11.  
 Sott, *sb.* fool, 55/7 (Fr. *sot*).  
 Sownnes, *vb.* sounds, 46/12.  
 Sparre, *vb.* shut, bar, 51/4.  
 Speres, *vb.* closes, fences, 54/28.  
 Spire, *vb.* spear, ask, enquire, 80/2.  
 Spousebreke, *sb.* adultery, 13/25.  
 Spyces, *sb.* species, sorts, 11/32 (Fr. *Espèce*).  
 Spyll, *vb.* go to ruin, 85/39.  
 Stallworthe, *adj.* stalwart, strong, 7/35.  
 Stalworthnes, *sb.* strength, 11/3.  
 Stamerynge, *sb.* impediment, obstacle, 13/18.  
 Stede, *sb.* stand, place, 8/2, 26/15.  
 Steke. See *Steakys*.

Steskys or Stekys, *vb.* shuts, encloses, bars, 51/1, 7.

"For qwho his eris frome the puple *stekith.*"—*Sir Lancelot.*

Steuen', *sb.* voice, 59/15.

Steve or Steighe, *vb.* ascended, 4/21, 28/9.

Stounde, *sb.* moment, portion of time, 78/81.

Strynde, *sb.* strain, generation, race, 85/27 (A.-S. *strýnd*).

Sugettes, *sb.* members of their congregation, 2/23, 2/28.

Surquetry, *sb.* arrogance, presumption, 23/9.

Swylke, *adj.* such, 14/5.

Swynke, *vb.* labour, toil, 13/15.

Sybb, *adj.* near of kin, 5/36, 13/27.

Syll, *sb.* ornament of jewellery, 94/201 (A.-S. *sigel*).

Syte, *sb.* disappointment, annoyance, 11/35. See *Glossary to Allit. Poems.*

Sythen', *adv.* afterwards, then, 2/25.

Tade, *sb.* toad, 16/21.

Takyn', *sb.* token, 42/18.

Tane, one, 6/34.

Tente, *vb.* try, 5/20.

Terymes, *sb.* terms, periods, 82/83.

That, *conj.* than, 81/28; as, 27/9.

Thede, *sb.* land, country, 91/113 (A.-S. *þéod*).

"Such a knight in this *thede*  
Saw I never nane."—*Syr Percival.*

Thee-banes, thigh-bones, 43/11.

Thewe, *sb.* quality, habit, 10/13, 54/35.

Hedethewes, chief qualities, 10/5.

Tholede, *vb.* bore, endured, 4/4 (A.-S. *þolian*).

Thole-mode, *adj.* patient, 9/20.

Thralles, *sb.* slaves, 31/20.

Thraly, *adv.* harshly, cruelly, 91/114.

Threhede, *sb.* Trinity, 60/7.

Threted, *vb.* threatened, 91/114.

Thurte, *vb. pret.* of *thar*, to need (*Gloss. to Pricke of Conscience*), 68/273.

Thus gate, *adv.* in this way, 19/4.

Till, *prep.* to, 15/6, 7.

Tite, *adv.* soon, quickly, 18/31, 22/26, 31/18.

To-reuen', *pp.* utterly riven or cut, 66/213.

Tother, *adj.* second, 3/5, 36.

Toylede, *vb.* carried off, 91/114 (? O. Fr. *toller*).

Trauayle, *sb.* labour, 1/23.

Tray, *sb.* vexation, annoyance, 1/23 (A.-S. *tréga*).

Trayste, *sb.* trust, faith, 27/12; *adj.* trusty, 90/89.

Tre-mortasse, wooden mortice, 67/242.

Trouthe, *sb.* faith, 10/7, 27/12.

Trowhe, *sb.* faith, 70/348.

Twyn', *vb.* sever, divide, 20/15, 24/23.

Tyde, *sb.* time, 88/2.

Tyne, *vb.* lose, 38/35.

Tynte, *adj.* lost, ruined, 18/11, 33/4, 69/340.

Umbethynke or Umthynke, *vb.* remember, 16/24, 25/32, 80/22.

Unbylowkede, *vb.* included, 6/34.

Unknowlechyng, *sb.* ignorance, 2/32.

Unschamefulness, *sb.* want of shame, 23/20.

Unskilwyse, *adj.* unreasonable, 12/18.

Un-wylde, *adj.* good, virtuous, 89/55.

Versy, *vb.* verse, repeat, 38/30.

Vgglynes, *sb.* horror, 24/21, 43/27. See *Glossary to Pricke of Conscience.*

Vnbouxsomnes, *sb.* disobedience, stubbornness, 11/33, 23/7.

Vndirlowttes, *sb.* dependents, 2/11.

Vndirsett, *vb.* lay the foundations of, 50/33.

Vndrone, *sb.* one of the mediæval service hours, 9 o'clock A.M., 41/18.

Vnhamlynes, *sb.* strange affection, 11/33.

Vnmyghtfull, *adj.* powerless, 53/3.

Vn-myste, *adj.* good, honourable, or not cloudy, bright, shining, 95/255.

Vnoyeand, *adj.* innocent, 62/71.

Vnskilwyse, *adj.* unreasonable, 12/18.

Vnthewes, *sb.* bad habits, 54/27.

Vppe-rysyng, *sb.* Resurrection, 3/21.

Wakire, *adj.* wakeful, active, 52/14.

Walde. See *Welde*.

Wandreth, *sb.* adversity, 11/5.

Wane, *vb.* won, 93/181.

Wanes, *sb.* abodes, houses, property, 89/45.

"Deth woned in the *wones*."

*Piers Plowman.*

Wanhope, *sb.* despair, 10/18, 24/7, 21.

Waresche, *vb.* heals, 24/28.

Warre, *adj.* cautious, 52/14.  
 Wathes, *sb.* dangers, difficulties, 10/35.  
 Waxande, *vb.* growing, 20/35.  
 Wedde, *sb.* pledge, 85/53.

"Hath any mon upon a *wedde*  
 Borowet at the oght in nede?"  
*Halliwell's Dict.*

Welde, *vb.* possess, wield, govern, 80/16.

Wellande, *adv.* boiling, 91/121.

Wemles, *adj.* without harm or blemish, 19/19, 64/133.

Wende, *vb.* go, 3/28.

Werc, *sb.* ware, guard, 7/28.

Werede, *vb.* guarded, 89/56.

"My woodbine so wlonk that *wered*  
 my hevede."—*Allit. Poems*, C. 486.

Weryede, *vb.* warried, cursed, 94/195.

"Pai sall *wery* þe tyme þat pai war  
 wrought."

*Pricke of Conscience*, 4422.

Wetandly, *adv.* knowingly, 6/27, 69/314.

Whatekyn, what kind of, 81/35.

Wilnes, *vb.* desires, wills, 12/11.

Wilnynge, *sb.* desiring, 12/28.

Witter-wyssynge, *sb.* instructor, guide, 13/18.

Wode, *adj.* wood, mad, 68/305.

Wonden<sup>1</sup>, *pp.* wound, wrapped, 4/9, 40/28.

Wonnynge, *sb.* dwelling, 61/40.

Worthie, *vb.* to nought, go to nought, 59/8 (A.-S. *wurðian*).

Wrangwyse, *adj.* wrongful, 12/28: the  
*adv.* occurs, 12/31.

Wrenkis, *sb.* tricks, stratagem, 52/34.

"For it ledes a man with *wrenkes* and  
*wyles*  
 And at the last it hym begyles."

*Pricke of Conscience*, 1360.

Wrethe, *vb.* wrath, enrage, 48/4.

Wyes, *sb.* men, 93/159.

"Sythyne wente into Wales with his  
*wyes* alle."—*Morte Arthure*, 56.

Wyllylere, *adv.* more readily, 58/2.

Wyse, *vb.* teach, make known, 10/34,  
 69/319, 88/13.

Ydillchipe, *sb.* idleness, 5/10, 13/12.

Ynence, *prep.* on account of, anent, concerning, towards, 25/30, 33/2.

Yrke, *vb.* be weary, 24/6.

ȝeme, *vb.* cares for, practises, 7/6, 73/19; guards, protects, 11/12.

ȝerne, *vb.* desire, eagerness, delight in, 5/21, 6/12, 17.

ȝernely, *adv.* carefully, eagerly, 53/15.

ȝode, *vb.* went, 40/9.

ȝolden, *vb.* yielded, 25/23.

ȝoo, *adv.* yes, 94/193.

ȝyfe, *conj.* if, 17/36.

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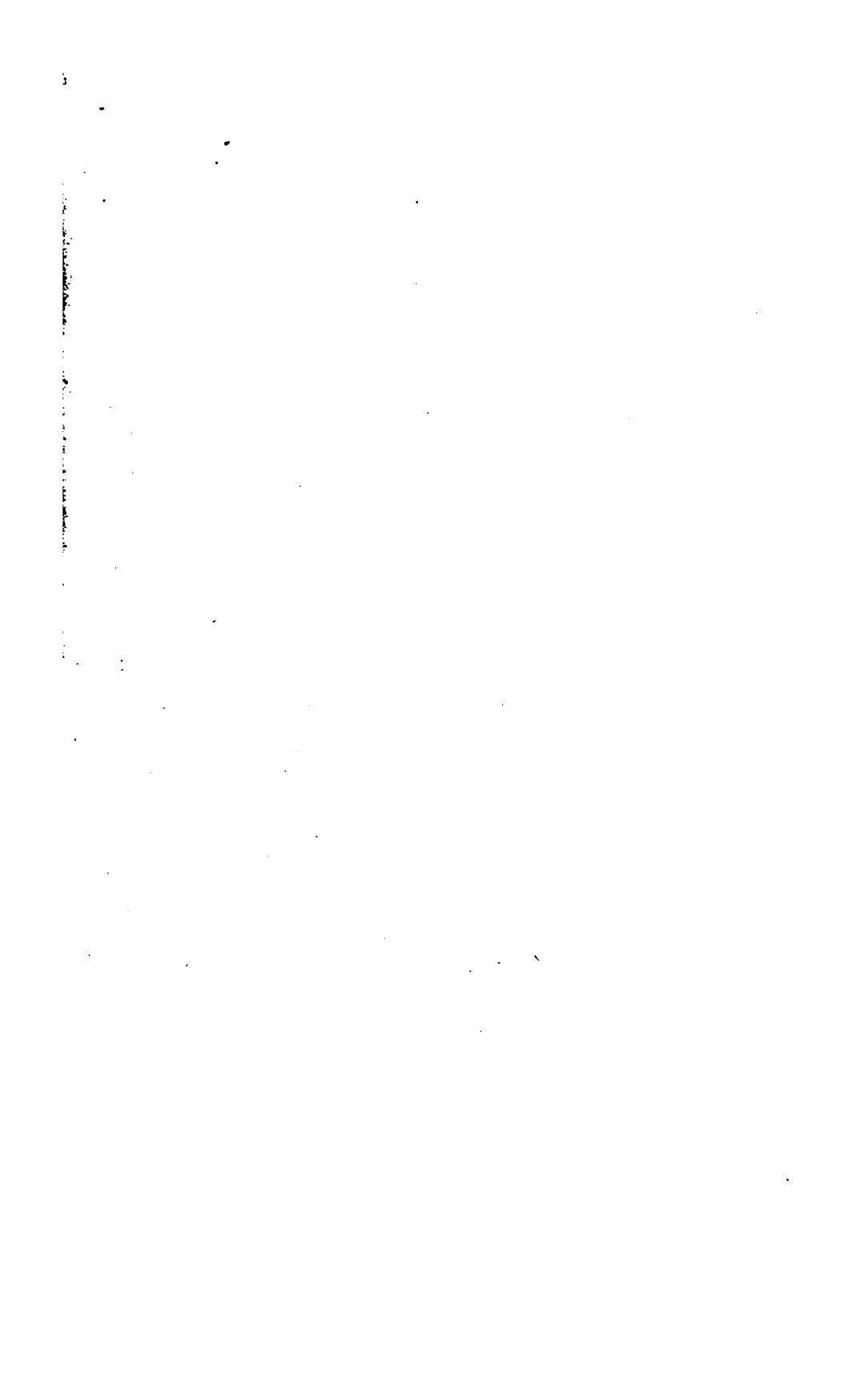
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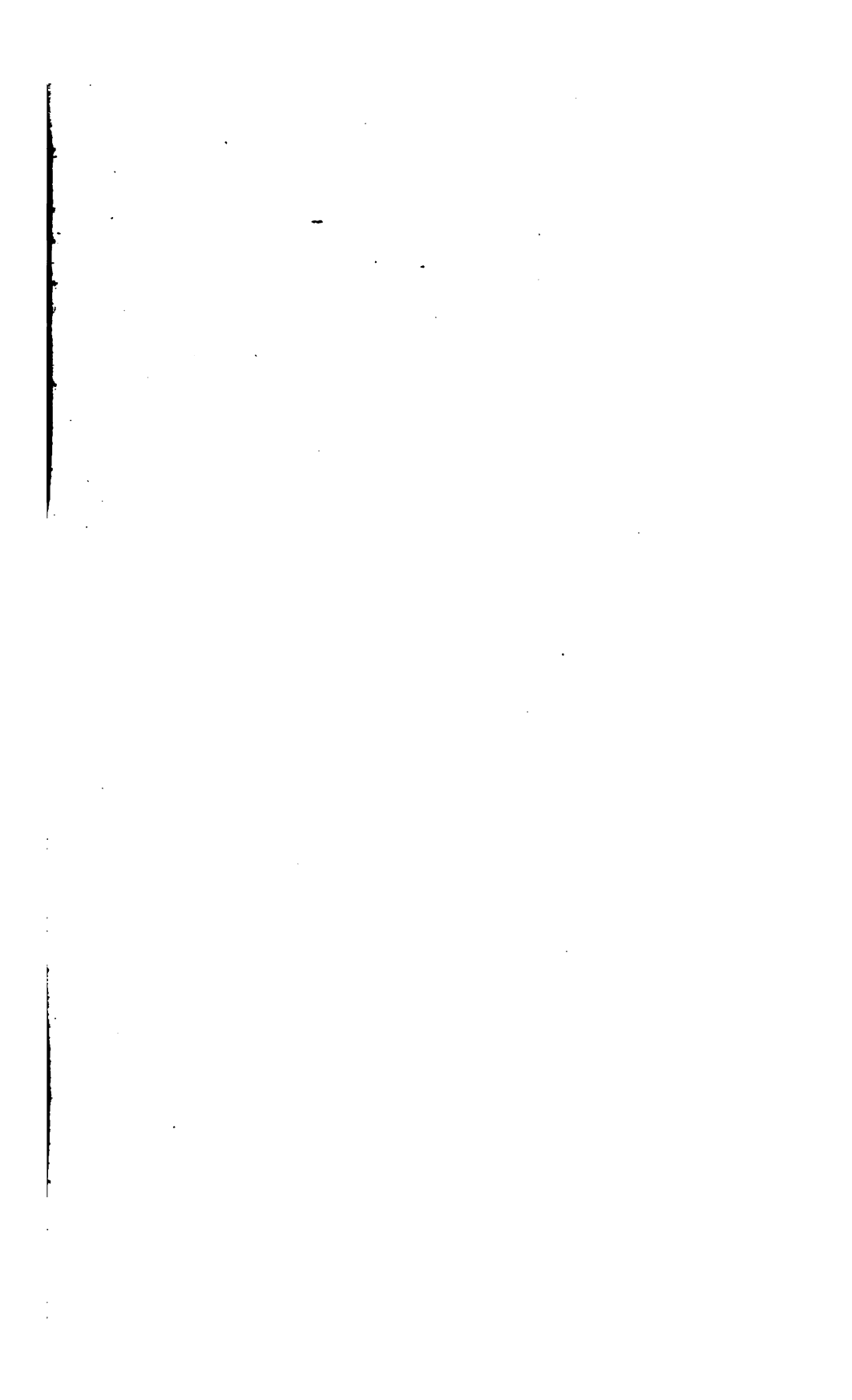
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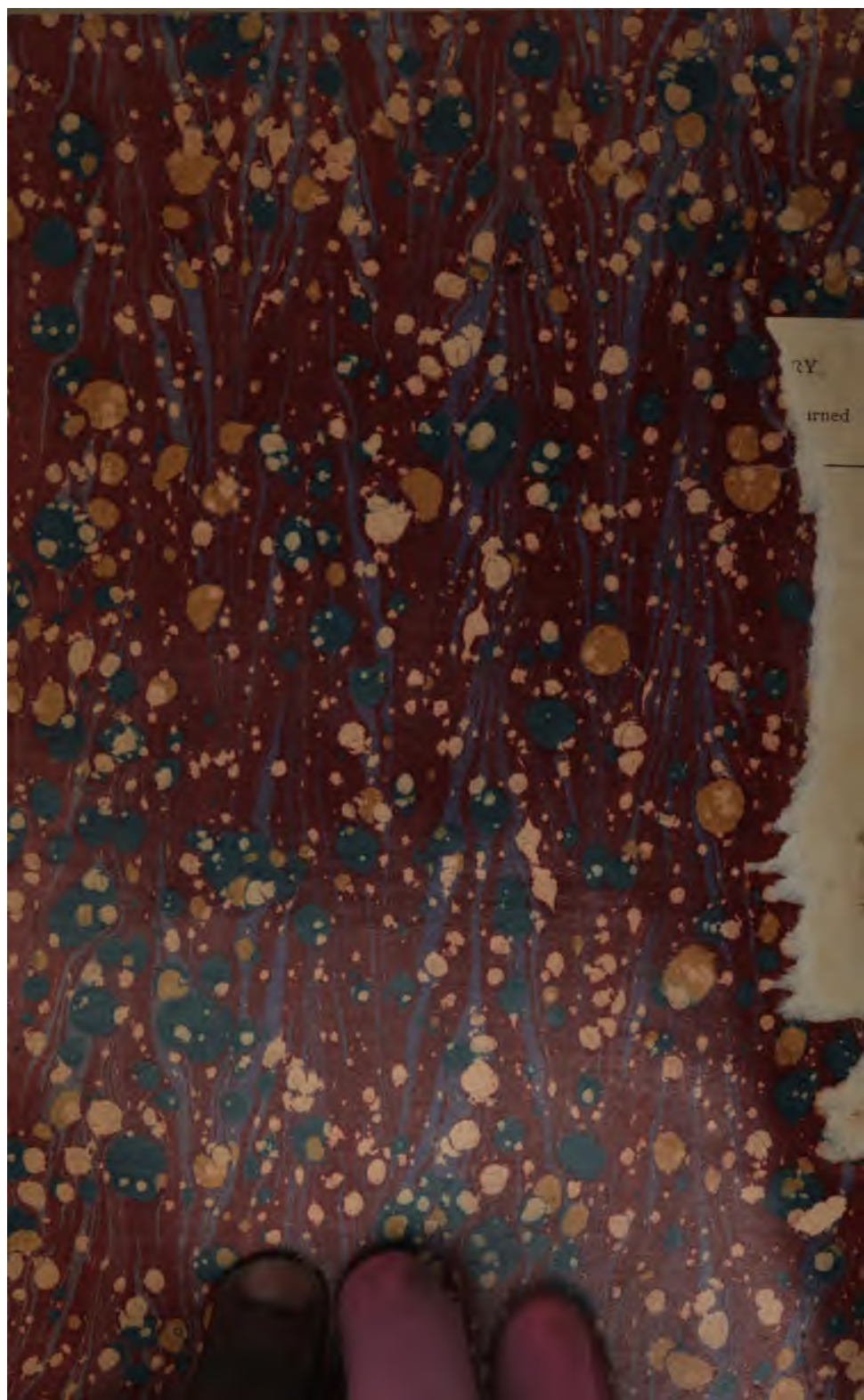














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